

T H E
P E N S Y L V A N I A
S P E L L I N G - B O O K ,
O R
Y O U T H ' S

FRIENDLY INSTRUCTOR and MONITOR:

On an easy PLAN, for exciting the Attention,
and facilitating the Instruction of Children
and others, in Spelling and Reading; and
acquainting them with the essential Parts of
Orthography, Pointing, &c.

As also, training their Minds to early Sentiments
of Piety and Virtue.

For the use of Schools, and also for a help
to Parents, Guardians and others, remote
from Schools; in the private Tuition of their
Children, and illiterate Domesticks, &c.

Compiled by ANTHONY BENEZET.

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P R E F A C E

MY design in this Publication, being to render the instruction of youth, as easy as possible, without the least view of pecuniary advantage to myself; all recommendation of the work, must intirely depend on its future success—while I but barely touch on the several steps taken, in endeavouring to accomplish that desirable end.

In the course of about thirty years teaching, I have found that short lessons, often repeated, were more useful to the learner than longer, too often tediously dwelt on; for which reason I have divided the first part, into such short lessons, as may not be burdensome, either to the master or scholar.

I have also observed, that some of our longer words made up of short syllables, were more easily managed by beginners, than many shorter ones: which has induced me to select and place the more familiar words of two syllables, before some words of one syllable, which are more difficult to be pronounced and understood.

The use of lessons, by question and answer, I have, by long experience, found to be best calculated, to enforce the much neglected use of points and stops, and check the career of the too precipitate young reader.

The religious and moral sentiments, contained in the latter part of this work, tho' rather above the capacity of children, being extracted from good authors, are most likely to perfect the more grown scholars in good reading as well as to excite in them a sense of the necessity of piety, and the excellency of virtue.

The education of youth, under persons of good principle and suitably qualified, is a matter of the utmost importance, which calls for the particular care of parents and others who are anxious for the welfare of the rising generation. Much depends upon schoolmasters and tutors. May these consider the importance of their charge, and the satisfaction they will reap, from a consciousness of having used their best endeavours, to train up their pupils, not only in necessary learning, but also of impressing their tender minds with humane and generous sentiments. To this the maxims of the truly wise, in all ages, but more especially, the example and precepts of our blessed Saviour, are most conducive.

Grea

Great care should be taken that children
be not stirred up to action by improper mo-
tives: The love and duty we owe to God,
our great and good Creator, the tenderness
and affection which we are required to extend
to each other, and the humility and self-denial
which the Gospel so strongly enjoins, are
the only foundation on which Christian in-
struction should be raised; but alas, it is too
obvious, our modern education is not of this
kind, our sons are generally exhorted to im-
provement, from principles of covetousness,
or a desire of distinction. To accumulate
wealth and shine in the eyes of the world, are
set before them as the most desirable objects.
It is also much to be lamented that our daugh-
ters, whose right education is of the utmost
importance to human life, should be so much
indulged in a fondness for themselves, a love
of dress, and a desire of being the objects of
admiration: And after all this we complain of
the pernicious effects which pride and covet-
ousness have in the world, we wonder to see
grown persons actuated and governed by such
pernicious principles, not considering how
much they were encouraged in their youth to
form their actions and industry upon the same
principles.

It

It is while the inclinations are yet flexible that the most lasting impressions are likely to be made; and tho' we may not always reap the reward of our labour, so soon as we expect and desire; yet this ought not to discourage us as it is seldom that the Spirit of true devotion (a sincere desire, of devoting ourselves to the service of God and mankind, under some sense of divine love) totally dies in the minds of those who have received an early tincture of it: it may for a while seem to be extinguished by the heat of youth, the allurements of vice, and the cares of the world; yet it frequently breaks out, and discovers itself to be yet alive, when misfortunes, afflictions or experience, have brought the man to a serious consideration.

The COMPILER

The ALPHABET.

Roman small Letters.

a b c d e f g h i j k l m n o p
q r s t u v w x y z &.

Roman Capitals.

A B C D E F G H I J K L M N O
P Q R S T U V W X Y Z.

Italick small Letters.

a b c d e f g h i j k l m n o p
q r s t u v w x y z &

Italick Capitals.

A B C D E F G H I J K L M N O P
Q R S T U V W X Y Z.

Roman Double Letters.

aa ff mm nn ss tt th si tk fl fr fi n

Italick double Letters.

a b ff ff fi fl ss ss si sk sl ll ff fi

Note, Children should be taught to call the long J [Ja]
and the sharp V [Ve].

a e i o u y
 ba be bi bo bu by
 ca ce ci co cu cy
 da de di do du dy
 fa fe fi fo fu fy

ga ge gi go gu gy
 ha he hi ho hu hy
 ka ke ki ko ku ky
 la le li lo lu ly

ma me mi mo mu my
 na ne ni no nu ny
 pa pe pi po pu py
 ra re ri ro ru ry

sa se si so su sy
 ta te ti to tu ty
 va ve vi vo vu vy
 wa we wi wo wy

ja ye yi yo yu
 ya ze zi zo zu
 za je ji jo ju

bla ble bli blo blu
 bra bre bri bro bru
 cha che chi cho chu
 cla cle cli clo clu

kna kne kni kno knu
 pra pre pri pro pru
 sha she shi sho shu
 sla sle sli slo slu

a e i o u
 ab eb ib ob ub
 ac ec ic oc uc
 ad ed id od ud
 af ef if of uf

ag eg ig og ug
 ah eh ih oh uh
 ak ek ik ok uk
 al el il ol ul

am em im om um
 an en in on un
 ap ep ip op up
 ar er ir or ur

as es is os us
 at et it ot ut
 aw ew ow
 ax ex ix ox ux

ay ey oy
 az ez iz oz uz

cra cre cri cro cru
 dra dre dri dro dru
 fra fre fri fro fru
 gla gle gli glo glu

fma fme fmi fmo fmu
 fna fne fni fno fnu
 spa spe spi spo spu
 sta ste sti sto stu

fwa

wa	swe	fwi	fwo	fwo	pha	phe	phi	pho	soh
ha	the	thi	tho	thu	pra	pre	pri	pro	pru
ra	tre	tri	tro	tru	tha	she	thi	tho	thu
wa	twe	twi	two		wha	whe	whi	who	

Words of two Letters.

Am	an	as	at	ax	ay	In	be	he	me	we	ye
I	in	is	it	do	to	Go	ho	lo	no	so	wo
by	ty	vy				Of	oh	on	or	up	ox

Easy Lessons in Words of two Letters

am,	he	is,	we	go;	As	it	is,	as	I	am,			
n	ax,	an	ox,	to	us;	As	we	go,	so	ye	do.		
e	do,	it	is,	on	us.	Am	I	to	go	in.	So	is	he
am	up,	we	go	in	Go	up	to	it.	Go	in			
Go	on	it,	be	at	it	Is	it	an	ax?	It	is	an	ox?
is	it	in?	Is	it	up	Is	it	of	us?	is	it	on	me?
us	we	go	up.	Go	by	To	us	be	no	wo.			

Easy Words of three Letters, alike in Sound.

ag	cag	hag	nag	rag	Ben	den	hen	men	pen
ar	far	par	tar	war	big	dig	fig	gig	wig
at	cat	hat	mat	rat	bit	fit	hit	nit	pit
ed	fed	led	red	wed	bob	kob	mob	rob	sob
og	cog	hog	jog	log	Cod	hod	nod	pod	rod
ut	cut	gut	hut	nut	cry	dry	fry	pry	try
et	met	pet	let	wet	Daw	jaw	law	maw	paw
an	fan	nan	try	why	day	hay	jay	may	nay
ap	gap	hap	map	nap	dug	hug	lug	ten	wen
ew	few	few	new	pew	Fan	can	man	pan	ran
in	fin	fin	win		lop	lop	mop	lop	top
ip	hip	lip	tip	sip	Got	dot	hot	jot	woe

doe foe hoe roe toe	inn gin son ton wor
Gun mun run sun tun	jag hag lag mag sag
Lap map nap rap tap	Mug hug pug rug tug
leg beg keg meg peg	ply fly spy sty why

Pay day lay say way	Row bow mow tow
rub tub hot lot fot	Saw daw raw law taw
put but hut rut gut	Tun nun pun sun run
Rex fex lex sex vex	Wit fit dim him rim

Words of three letters, which are mostly in the following Lessons, viz.

Act add age air alm	Bay bed apt art bur
all and ant ape ark	Cat cow cup cur cry
are ask asp arm awe	Den did die dig do
Bad bee boy bid box	dim dog dun dry du

Eat egg elk ell end	Gap gay get God guy
ear eel elm Eve eye	Had hap has hay her
Fat far fig fog fop	him his hop hot hug
fly foe for fox fur	ham haw hay hit how

Ice ill ink ire imp	led lie lid lip lo
Jar joy jet jot jug	Mad man map may ra
Keg key kid kin kit	Nap nag net new ni
Lip let jot jay jig	nan not nor now nu

Old one own out owl	Sky sin job sow sup
Pie pan pen peg pet	Tap too thy two toy
pap pig pin pat pry	Yet yes yew you yow
Ram ran red rid rip	Was wax who wig wo

Early Lessons on the foregoing Tables.

The sun is up my boy,
get out of thy bed.

Go see for the cow;
let her eat her hay.

Let us go up;
so we may sup;
See how the cat,
did eat up the rat.

The bee and the bat;
the fox and the cat.

A sow and a pig;
a nut and a fig.

The sky is red;
go thou to bed.
See the mad dog,
on the wet bog.

Do as you are bid,
but yet do no ill.

Is he now in bed?

Bid him get up.

If the boy is now up,
let him go for the cup?

The cat bit at a rat,

A dog ran at the cat.

The sun is set,

The day is sad,

A toe and a leg,

A cup and an egg.

Now the sun is set,
and the cow is put up,
the boy may go to bed.
My son do no ill.

Now ask him to go,
why sit you so low?
A man and a boy;
a nut and a toy.

A cow and an ox;
a hen and a fox.

The boy was up,
the men did sup.

Pay all the man;
cut him the pen.
Let the bay nag
eat in the bag.

An owl and a bat,
a cat and a rat:

A pot and a mug
a fly in a jug.

If we run on ice;
it may be bad for us,

Now the sky is so red,
we may all go to bed.

The cup and the tea,

The gun and the key

A fly on an egg,

An ape on his leg.

How

(12)
How far is the boy, If the man be yet ill,
Did he go for the toy; Go not out for the hay,
Now pay him his due, For the air is yet hot,
And let him go out. And the way is so bad,

Pay all you owe, and let him go,
The air is hot; the man is yet in bed.
A big box, a red fox, and but one ox.
The man and his son, let off the gun.

The eye of God is on us all the day;
My son, do no ill, pay to God his due:
We do no act but he can see it.
If we go in or out, his eye is on us.

God can see us in all we do.
Go not in the way of bad men.
Do not lie, nor do ill to any.
Bad men go in the way of sin.

All of us, my son, are to die:
If we do no ill, we go to joy:
If our way be bad, we go to wo:
Wo is to be on all who do ill.

A bad man, is a foe to God and men.
Let me not go out of thy way O God
Do not see my sin: Let me not go to the pit.
Let my joy be in God: O may I be his son.

My son, pay all men; do no ill to any.
Bad men are in the way of sin.
Let thy eye be to God, not to men.
And, O that his law may be joy to me.

Words of Four Letters.

Ball call fall tall	dark bark lark mark
bake eake make wake	Band hand land stand
part cart dart mart	bail hail pail nail
Bare care hare tare	bill fill hull kill
Book cook hook look	Cold fold hold told
Card hard hall halt	damp camp lamp vamp
chub snub drub grub	dice lice nice rice
clog flog grog prog	dine fine kine line
Fade jade made wade	Gale pale sale vale
Bear fare mare pare	Sink link pink wink
Fear hear glad grin	Jump lump mump
Gain main pain rain	Kick lick pick slick
Kind mind rind wind	Maid laid paid fair
Lace mace pace race	mine pine rove wove
Leek meek seek week	Pipe ripe type wip
lend bend mend rend	plan bran span tra
Rent sent tent vent	Seed deed feed weed
ride side tide wide	Ship slip trip whip
roll poll toll sole	team beam ream seam
Save pave rave wave	Weed reed heed need
Alms ants arch arts	Both buff born burn
Back buck bulk bond	cage Cain came care
bell belt bank bind	care cave chip chop
been bolt blot bird	club cock come crow
Boor root meal seal	Each case east ends
Dark dent dint does	Face felt fane fast
cloth done door dove	feel fail find fond
deep dost dong dull	fire fish flee fool

Food

Food four form full	Have hate hath heal
Garb give glad gone	hang meat moon malt
goat goes good grin	herb help hulk hilt
hand half hair harm	head hark host hurt
High hill hide home	Lean mean leap reap
hope hint hope rope	Jack John loin just
Load road look took	Keep kind kiss know
me time puff pull	Laid lamb limb late
Lamp land last laws	Lord lost loaf love
loan roan boat coat	Make mark roll rash
lead left lend less	meek mile mule rule
like life feel firm	name neck nose rose
Play pray grow know	Mire wire fore tore
Meer mild mind mine	thee pile hole pole
meat seat loud left	most must luck tame
milk mock moon more	none near nest lane
Nail pail rail fail	next noon term tail
nine vine dusk husk	pack pond palm path
Page rage like pike	poor pure knot trot
Glad guth main lam	pelf plan pant pour
Race else read ring	Salt same rank rude
Flax flux fret feat	save self send seek
rust rise rock rule	sees sick tuck tell
said sake rest read	silk shot shew sins
Sing skin sown flew	That them then thee
slip star stow soon	they this thus those
Soul such swim sway	thou till took trap
Take talk tall tell	tree tool truce turn
	Vain

Vain vice veal warm Whom west will waft
 walk want wide wash wild wind wing warp
 near week weep well whim with wise wood
 went what when wine wool word work worn

Black calf daub farm gall halt king mate
 neck balm dare garb harm jest kite maze
 test past rate save term vast bank east
 dent gaze jeer nick pate bait card dead
 fail jilt nigh rite vile drug comb deck
 fern gift jolt luck nice pair stag till
 whip colt dint felt gild note peck flap
 toad bold cord dirt firm gird huff pin
 ship bowl buck coal dish girl hull shop
 tusk buff cord dire girt stop trot bump
 cuff doom duck gore blow curb dock dumb
 fort grub pond thin blab curl ray foul
 bray crab drab grim prop thus brad crib
 drag free brim clad drum flag blur clay
 drop flap brat clan drib foil clap draw
 crew maze size plow brow clue glue true

Larger Words which occur in the following Lessons

Brook swear light night plain right
 shall sight beast child hands truth
 sharks those where sloth think store
 learn serve youth whole heart peace
 brack track brick whose trick snuff
 grave might young blind first sleep
 steep breed large blame broke would
 fears dath least yield breast breath

Easy

No dark night can find us from harm
 but us be where we will

Easy Lessons on the foregoing Tables.

THE child who does what good he can
Will gain the love of God and man.
The cock doth crow, to let us know,
If we be wise, what time to rise.

Be just and true and kind to all,
To this it is, thy God doth call.
Take thy book and read with care,
Keep in thy place, nor play the fool.

Wash thy face; then mind thy book;
Play with good boys; talk not so loud;
Hold up thy head; go to thy seat;
Come in at two; go home at four.

Soon to bed and soon to rise,
Will tend to keep thee well;
And tend to make thee wise.
Make the best use of thy time.

All work and no play, makes Jack a dull boy;
All play and no work, makes Jack a meer toy.
Rain lays dust, but makes rust,
Ink red or black, may mark a sack.

God is kind to all those who seek him;
It is in and by him I live and move;
He knows what is best for me,
To him let us look for help in need.

If we go out he marks our steps,
When we go in, no door can hold him out;
No dark night can hide us from him;
Let us be where we will, he is with us.

It
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It is God who gives us all that we have;
Pray to him, that he may help thee.
He who goes with bad boys will fall;
A bad life must make a bad end.

Walk, my son, in the good old way;
So will thy end be with peace.
When just men do well, ill men fall;
Mark the good man, and do like him.

Go to the Ant, you that love sloth,
Think on her ways and be wise;
She takes care to lay up a store;
To lay up food in the right time.

He who made us, made the bird and the fish;
He who made them, loves to do them good.
Birds and fish can feel pain, even as we do;
So be sure that thou hurt them not, in thy play.

Hear when the bird sings in the tree;
See when the fish swim in the brook;
And let a hard heart be far from thee.
God loves to find, a mind that's kind.

He that loves God, will keep his law;
He doth live ill who doth not mend;
He must live well that would die well,
Spend thy time well, and joy will be thy lot.

Seek the Lord and serve him in youth,
Love him with thy whole heart,
Some do run well for a time,
But do thou hold out to the end.

The

Let us love all men for God's sake;
It was he made man at the first;
The Son of God came to save man,
He was meek and low of heart;

May we learn of him, in whom we live,
Whose life was the light of man.
He died for the sake of man;
For to make man pure and holy.

The life that now is, is short;
But the life to come has no end.
Let us serve God in our young days;
For we can do no work in the grave.

The Lord who made the ear of man;
He needs must hear of right;
He made the eye, so all must then
Be plain, as in his sight.

The Lord doth hear the wish of man;
His heart he sees full plain;
The Lord most high, man's will doth scan,
And sees it is but vain.

But, Oh! that man is safe and sure,
Whom thou dost keep in awe,
And that his life may be most pure,
Dost lead him in thy law:

For he shall live in peace and rest,
He fears not at his death;
Love fills his heart and hope his breast,
With joy he yields his breath.

T A .

TABLE I. *Some easy Words accented on the first Syllable, whose Spelling and Pronunciation are nearly the same.*

A B-sence	bri-er	con-serve	drum-mer
a-corn	brim-stone	con-sul	drunk-ard
ac-tor	bro-ken	con-test	dull-ard
a-c-tress	bū-fet	con-tract	dung-hil
ad-der	but-ter	con-trite	du-ty
ad-vent	Ca-per	con-vent	dy-er
af-ter	car-rot	con-verse	flag-ing
a-lum	cart-er	con-vert	el-der
al-so	chaf-finch	cor-ner	em-bers
am-ber	cham-ber	cost-ly	em-blem
am-bush	chan-nel	craf-ty	en-ter
an-gel	chap-man	cra-zy	en-gine
a-ny	chap-ter	crib-bage	e-ven
ar-bor	chas-ten	cri-er	e-vil
art-ful	chat-ter	cru-el	ex-tant
art-ist	chef-ut	crup-per	Fac-tor
art-lefs	child-ish	cul-ture	fag-got
Back-ward	chil-dren	cum-ber	fan-cy
ba-ker	chil-ly	cut-ler	fan-com
bal-lad	chop-per	Dar-ling	farm-er
bal-sam	chu ch-man	di-al	fa-tal
bank-er	ci-der	di-et	fat-ling
ban-ter	cin-der	dif-fer	fe-male
bant-ling	cler-gy	din-ner	fend-er
bap-tist	cof-fin	doc-tor	fen-nel
bar-ber	col-lect	doc-trine	fer-ret
bar-rel	com-fort	do-er	fe-ver
bash-ful	com-ment	do-tage	fid-ler
bet-ter	com-merce	dra-per	fil-let
bit-ter	com-mon	dress-er	fi-nal
blun-der	con-cord	dros-sy	fi-ring
bor-der	con-duct	drug-get	fla-grant
Co-som	con-quest	drug-gift	flan-nel

flat-ter	gyp-sy	hartshorn	ivy
flu-ent	glad-ly	har-vest	jar-gon
flut-ter	glim-mer	hatch-et	jest-er
fod-der	glit-ter	heed-less	joc-ky
fog-gy	glo-ry	help-ful	jol-ly
fol-ly	glof-sy	he-ro	joy-ful
fool-ish	glut-ton	her-mit	judg-ment
fop-pish	god-ly	hin-der	jug-gler
fore-man	gold-finch	hind-most	ju-lep
fore-taste	grace-ful	hin-drance	jump-er
for-ty	graf-sy	hiss-ing	ju-ry
fran-tic	gra-tis	ho-ly	Ken-nel
fret-ful	grate-ful	home-ly	ker-nel
fro-ward	gra-vy	hope-ful	kin-dred
fro-zen	gree-dy	hor-net	king-dom
fru-gal	grit-ty	hor-rid	kin-man
fu-el	gru-el	horse-man	kit-chen
fun-nel	gul-let	host-ler	Lad-der
fur-long	gun-ner	hu-man	la-dy
Gal-lon	gun-shot	hun-dred	lan-cet
gal-lop	gus-set	hunt-er	land-lord
game-some	gut-ter	hurt-ful	land-mark
game-ster	ham-let	hus-band	land-scape
gam-mon	ham-mer	l-cy	lan-tern
gan-der	handful	i-dol	lap-pet
gar-den	han-dy	in-dex	lap-wing
gar-land	hang-er	in-fant	lat-ter
gar-lick	hang-ings	in-most	la-vish
gar-ment	han-sel	in-sect	la-zy
gar-ret	hap-py	in-side	le-gal
gar-ter	hard-ship	in-stance	let-ter
gen-try	har-dy	in-step	li-ar
gi-ant	har-lot	in-to	like-ly
gib-bet	harp-er	in-ward	lin-ber
			linn-er

limn-er	mud-dy	pen-ny	ran-som
li-ning	mur-der	pep-per	ran-gen
lin-net	mur-mur	per-fect	rant-er
li-on	mut-ter	per-son	rather
lit-ter	Nap-kin	pic-ture	re-al
lodg-er	nice-ly	pig-gin	rec-tor
lof-ty	nim-ble	pil-fer	rem-nant
lone-ly	nine-ty	pil-grim	ren-der
lone-some	ninth-ly	pil-lar	ren-net
lord-ly	num-ber	pil-lot	ri-der
lord-ship	nut-meg	pi-per	ri-ot
luc-ky	Of-fer	pip-kin	rob-ber
lug-gage	of-fee	plat-form	rub-bish
Ma-nor	on-set	plat-ter	ru-by
mam-mon	or-der	pli-ant	rug-ged
man-ful	organ	plu-mage	ru-in
man-ly	o-ver	plum-mer	ru-ler
man-na	Pa-gan	po-et	rum-mage
man-ner	pam-per	pos-set	run-ner
mar-gin	pan-nel	pot-ter	ru-ral
mar-ket	pan-try	pre-cept	Sa-cred
ma-tron	pa-per	pru-dent	sad-ler
max-im	pa-pist	pup-py	safe-ty
med-ley	par-cel	pur-blind	sa-lad
mem-ber	par-don	pur-chase	safe-ly
mer-cy	pa-rents	pur-pose	sal-ver
mer-ry	par-snip	Quar-rel	san-dy
mil-ler	par-lour	quar-ter	sat-chel
mit-tens	par-rot	qui-et	sat-tin
mo-dish	part-ner	Rab-bit	scab-bard
mo-ment	par-ty	rag-ged	scat-fold
morn-ing	pat-tern	ra-ker	scam-per
mor-tal	pave-ment	ram-mer	scan-dal
mot-to	pen-cil	ran-dom	scan-ty
			scar-let

scar-let	o-skip-per	stop-page	ten-der
scat-ter	slan-der	stop-per	ten-dril
scol-lop	slat-tern	sto-ry	tenth-ly
scorn-ful	slen-der	strange-ly	ter-ter
scra-per	slimy	stran-ger	thank-ful
scul-ler	slip-penny	strong-ly	the e-fore
se-cret	sloth-ful	stu-dent	thresh-er
fel-dom	slug-gard	stu-pid	thread-bare
self-ish	slug-gish	sub-ject	thun-der
sen-tence	slum-ber	sud-den	time-ly
ser-mon	slut-tish	su-et	ti-dings
ser-pent	smo-ky	suf-fer	til-lage
ser-vant	smug-gler	sul-ly	tim-ber
sex-ton	snap-pish	sul-try	tin-der
sha-dy	so-ber	sul-lea	tor-ment
shame-ful	sor-rel	sum-mer	tor-rent
sharp-en	sot-tish	sum-mon	to-ry
sharp-er	spi-cy	sun-der	total
shat-ter	spi-der	sup-per	tra-der
shep-herd	spin-net	sur-face	trans-port
shil-ling	spin-ner	sur-ly	trench-er
short-ly	spin-ster	sur-name	tri-al
shut-ter	spite-ful	Tab-by	trot-ters
sig-nal	splen-did	tal-ly	tru-ant
si-lence	splen-dor	tame-ly	tru-ly
si-lent	splin-ter	tap-ner	trum-pet
sil-ver	spun-gy	ta-per	tu-lip
sim-per	stag-ger	tap-ster	tum-bler
sim-pler	stan-mer	tar-dy	tu-mult
sin-ful	stan-dish	tar-nish	tun-nage
six-fold	start-lish	tat-ler	tun-nel
six-ty	stern-ly	tat-ter	tur-key
skil-ful	stin-gy	tem-per	tur-nep
skin-ny	sto-ny	tem-pest	tur-ner
			turn-pike

turn-pike	vir-gin	Wa-fer	west-ward
turn-stile	vi-tal	wa-ger	wet-shod
tu-tor	vo-cal	wa-ges	wharf-age
Va-cant	vul-gar	wake-ful	wher-ry
va-grant	Ud-der	wan-der	whim-sy
val-ley	ug-ly	wan-ton	whis-per
var-nish	ul-cer	war-den	wil-ful
va-ry	un-der	ward-robe	will-ing
vel-lum	un-to	war-like	win-ter
vel-vet	up-per	war-rant	wisdom
ven-ture	up-hot	wasp-ish	wo-ful
ver-mine	up-side	waste-ful	wor-ship
ves-sel	ut-most	wed-ding	worth-less
vic-tim	ut-ter	wel-fare	wor-thy
vin-tage	use-ful	west-ern	Yon-der
vi-per			

The more difficult Words of One Syllable

A rch	blend	block	bough	bread	broad
bench	bless	bluth	brand	break	broil
blank	bliss	bluff	brace	bribe	bride
black	blood	boast	breach	bring	brink
broth	chalk	chant	chill	chuck	clout
brunt	chace	check	chirp	climb	clock
built	chaff	child	choke	clean	cloud
burst	chain	chief	clash	clef	crack
crept	crock	didst	dwell	drink	droop
crime	cross	ditch	dread	drift	drois
crisp	daunt	doubt	dream	drive	drown
crack	dealt	dodge	dress	drone	drunk
					Earth

Earth	feast	flake	fleet	flood	frail
faint	fence	flame	flesh	firt	frame
faith	flask	flank	fling	fount	front
fault	field	flash	flock	forth	fruit

Ghost	grain	grant	green	guard	halve
glass	grind	grasp	grin	guide	hanch
glaze	grace	graze	groat	gnile	haste
gnash	graft	great	groan	growth	hatch

harsh	hinge	ketch	Lanch	lease	lime
hedge	hitch	knew	latch	leave	latch
hence	house	knock	ledge	leech	loose
herse	judge	known	laugh	ledge	lurch

March	moist	moufe	noife	north	ounce
match	mould	mourn	ninth	nurse	Paint
marsh	mount	Niece	noose	Ought	place

plank	plant	plead	pluck	plumb	rouse
pouch	preach	psalm	perch	quick	reach
pound	print	purse	queen	roast	realm
praise	prone	purge	raise	round	roof

prank	prank	print	reach	roach	reign
Saint	scrap	sense	Shalt	shell	short
scent	scorn	serge	shake	sheep	skirt
scoff	screw	serve	shank	sheer	shirt

shift	scrub	shaft	sheaf	shewa	slung
short	shoot	smart	snare	space	storm
shock	shred	small	snore	spark	speak
shore	shrew	smite	sound	spare	stump
					short

short slave smote south shake street
 Spelt spill spring strip sweat slain
 spent spoon stark stork sweet stern
 spilt stack stick teeth storm sweep

speech spike stood stump sought sword
 Taint teeth their though torch twist
 taste tempt thine thumb truth trade
 teach tenth thing tench thumb trail

tease tense theft throw tribe truss
 tripe twist vouch wheat which wrist
 trick trash witch wedge wound worse
 trust verse waste while world whiff

twice voice weave white welch wedge
 waves yield whose where wrong whey
 verse vaunt wrath whelp waste youth

*A Collection of easy Reading Lessons composed of
 Words of one Syllable.*

LESSON I.

SHEW us thy way, O Lord! and teach
 us to walk in thy paths: Thy paths
 lead to peace.

So will we not go back from thee; O let us
 live, that we may call on thy name.

There are that say of my soul, there is no
 help for him in his God.

LESSON II.

But in him will I put my trust, and on him
 will I call, both day and night.

B

Let

Let me call on the name of the Lord, for it is he who made the world.

How say ye to my soul, that I must flee as a bird, to the high hill.

LESSON III.

Tho' all they that see me, mock me, tho' they shoot out their lips, and shake their heads; yet to thee, O Lord, will I lift up my soul.

O hide not thou thy face, but be thou with me. Draw me out of the net that is laid for me.

LESSON IV.

Let all the earth fear the Lord. Stand in awe of him, all ye that dwell on the earth.

For with him is the well of life, and in his light shall we see light, day and night.

Keep thy tongue, and thy lips that they speak no guile: Put thy trust in the Lord.

LESSON V.

Trust not in thy bow; it is not thy bow nor thy sword, that can help thee in that great day.

Hear ye this, all ye that dwell in the world; high and low, rich and poor; the Lord must lead and help us till death.

LESSON VI.

Thou shalt purge me, and I shall be clean, thou wilt wash me, and I shall be white as snow.

I have said, O that I had wings like a dove, then would I flee and be at rest.

I have put my trust in God: I will not fear what man, who is but flesh, can do to me.

L. E. S.

LESSON VII.

I will call upon him, that he may save me,
from all those that may seek my hurt.

Come all you who fear God, that I may tell
you, what he hath done for my soul.

God will bless those who love him, the ends
of the world shall fear him that made them.

LESSON VIII.

Thy way is in the sea, and thy paths in the
deep, and thy steps are not known.

Let the earth be glad, let the sea make a
noise, and all that is in it.

God will bless those that love him; let us
serve him with our whole heart.

LESSON IX.

Hear us, O Lord! Hide not thy face from
us, lest we be like those who go down to the pit.
Shew me the way, that I must walk in.

Teach me to do the thing that doth please
thee.

Lift up your hands, and sing to him who led
his flock out of a dark land, and thro' the sea.

LESSON X.

Sing to him, sun and moon; sing to him all
stars and light; let them laud his name.

Great is the peace of those, who love the law
of God, and who walk in his truth.

It is he that is both good and great, he made
all things, and can place us in bliss.

L E S S O N XI.

To every thing under the sun, there is a time.
There is a time to be born, and a time to die;
a time to mourn and a time to joy; a time of
work, and a time of rest; look to God my son,
for help, to do thy work in the right time.

L E S S O N XII.

Seek the Lord in time, serve him with all
thy heart and soul and might.

Ye that have been led up in the way of
truth, take heed that ye grow in grace.

Take heed at all times, that ye walk in the
path of truth; that ye do the right work.

L E S S O N XIII.

Let him that thinks he is safe, take heed,
lest he step out of the way, or fall in sin.

Some may run well for a time; but he that
holds out to the end shall be safe.

Stand in awe, and sin not; talk with thy
heart, upon thy bed, and be still.

L E S S O N XIV.

We must love all men, and do them as much
good as we can, for Christ's sake; who died
for them and us.

When thou doest alms, let not thy left hand
know, what thy right hand doth. Give alms
to the poor, of such things as thou hast; give
not to be seen of men; look to God for pay.

L E S S O N XV.

As ye would that men do to you, do ye the
same to them. If ye love none but those who

love you, what thank have ye; but do ye love your foes; pray for those who treat you with scorn, and mock you; that ye may be like him that made you.

LESSON XVI.

Hear thou, my son, be wise, and guide thine heart in the right way; keep the words of truth and lay up her laws in thy mind.

Hide them in thy heart said the wise King, for they are as life to those that find them; long life and peace shall they add to thee.

LESSON XVII.

Walk not thou in the way of ill men; keep thy feet from their path.

He that loves life, and would see good days, let him keep his mouth from ill, and his lips that they speak no guile.

LESSON XVIII.

Seek the Lord in the days of thy youth, and he will be found of thee; serve him with all thy heart, and with all thy might.

Keep from evil, and join to that which is good; he that will love life, and see good days, let him seek peace; and delight in love.

LESSON XIX.

A time will come, when all men must lie down in the dust: and tho' the grave hold our bones, yet the soul will not die.

God, who is judge of all men, will be sure to judge us at the last day; as our deeds have been in this life, so will our lot be; and we to those who die in sin.

LES-

LESSON XX.

Let us not waste one hour of our time, in vain talk of deeds, but let us watch and pray.

When we rise out of our beds, let us look up to God for help to pray; and thro' his help let us pray, that we may be kept from all things which may do us hurt.

LESSON XXI.

And when we lie down to rest, let us still look up to him who made us, for help; that we may thank him, for his love and care of us and for all the good he has done for us.

He is ever near to us; his eye is over all men to do them good, and keep them from harm.

LESSON XXII.

Let the youth lend an ear, to the words of the wise king; who said, "*Be not wise in thy own eyes, but put thy trust in God.*"

Lest they have cause, with grief of heart, to say, How did I hate the good way, and why did I let my heart turn from the right path.

LESSON XXIII.

Or why did not I mind the voice of those who told me, that which was for my good.

How came it, that I shut mine eyes, and did not bend mine ears, to the words of the wise to those who in love to my soul, would have set my feet in the way of peace.

LESSON XXIV.

Ask now the beasts in the field, and they will teach thee; and the fowls of the air, and they shall

shall tell thee. The ox and the ass know him that feeds them. The ant and the bee will shew thee, how to lay up food for the time of need.

LESSON XXV.

The hen hides her young brood with her wings, when she sees the bird of prey.

Dost thou not hear the young birds, when out of their small nest, they call upon God for food; hurt them not, my son, for he who made them, hears their cry.

LESSON XXVI.

In six days God made all things that we see, and when he saw all that he had made, he said they were good: If in our sport or play, we spoil or hurt those good things which God has made, guilt and sin will be on us.

LESSON XXVII.

The Lord made man at first, in a state of bliss, but by sin he fell from that good state.

Christ our Lord, came down from on high, to save man from sin, and to give true life to his soul; a life that will never end.

His birth was mean and low; his life was meek and free from pride.

LESSON XXVIII.

It is by, and thro' him, we hope to live in bliss and joy, when this life ends.

Let us all, by the help of his grace, try to be like him, to be good as he was good, meek as he was meek, and low in our own eyes: Let us strive to be pure in heart; for such we read, shall see God.

L. E. S.

LESSON XXIX.

Then he will look upon us as at the last day, and make us to be as the sons of God, in a state of bliss: We must watch and pray, for we know not, in what hour the Lord will come; when he will set the sheep on his right hand, and the goats on the left: The sheep in joy, the goats in wo.

LESSON XXX.

Trust in God and he will guide thee in the way of good men. The path of the just is as a light, that shines more and more clear, to the full day. We must do all the good we can, to all men, for the sake of God, who made them; and for the sake of Christ, who died on the cross to save them.

LESSON XXXI.

And tho' thou meet with hard words, and evil deeds, from men; yet keep low, and meek in mind; and do not let in doubt or fear; for he whom God loves, shall have all that he needs both in this world, and that which is to come.

LESSON XXXII.

If thou love life, and would see good days, and make a good end; keep a close watch upon thy tongue.

If thou use bad words, thou wilt soon fall to bad deeds. Those that will swear, are apt to lie, and oft those who will lie, will cheat and steal.

L E S S O N XXXIII.

So we must take care not to swear, lest that cause us to lie; nor to lie, lest that bring us to take those things that are not our own, for which we may die with shame in this world, and live in pain for ever.

L E S S O N XXXIV.

If thou keep in the fear of the Lord, and as much as thou can, do his will, thou wilt feel his love to move in thy heart. This love will keep thee in the path of life, and guide thee in the way of peace, which is the right way.

L E S S O N XXXV.

Thou shalt love the Lord thy God, with all thy Mind, and with all thy Soul, and with all thy might. Love not the world, nor the things that are in the world; for all that is in the world, the lust of the Flesh, and the lust of the Eye is not of God, but is of the world.

A Table of the largest Words of one Syllable, which Children will read with more ease, after being able to spell and read the foregoing.

B Leach	brogue	cheese	cruise
bought	brought	choose	crutch
breach	bruise	church	Dearth
breath	Caught	cleane	draught
breast	chance	clothes	drench
bright	change	cringe	drought
broach	charge	crouch	Earth
	B 5		eight

eight	pleaſe	learn	thought
eighth	pledge	ſhears	thanks
Flaunt	praiſe	ſqueeze	thread
fleece	preach	ſquirt	threat
fledge	prieſt	ſquint	thiſt
flight	plunge	ſneeze	thrive
fierce	Quench	ſcreen	through
fought	Scarce	ſtrand	throng
fourth	ſchool	ſtench	thruſt
freeze	ſearch	ſtrange	throne
freight	ſheath	ſtream	thrown
friend	ſhield	ſtealth	throat
fright	ſhrink	ſtrait	thwart
fringe	ſhrimp	ſtreet	tongue
Ground	ſhroud	ſtring	trough
growth	ſlaunt	ſtrength	twelve
Health	ſleeve	ſtrain	twinge
hearth	ſmooth	ſtrong	twitch
height	ſneeze	ſtrive	Wealth
league	ſought	ſwathe	wrench
length	ſpeech	ſwing	withe
Nought	ſpring	Taught	wrought
Plague	ſpunge	thatch	wroth

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TABLE II.

Words accented on the firſt Syllable ; the Spelling and Pronunciation being different.

A D-dle	al-ways	al-mond	an'cle
a-gue	alley	am-ple	an'ger
an-ſwer	ap-ple	Ba'lance	bare-foot
			beaſt-ly

beast-ly	care-less	cre ^d it	Eagle
bel-fry	cen-sure	cre ^v ice	ea-glet
bel-low	chal-dron	crew-et	earl-dom
bird-lime	cha ^p el	crick-et	earth-ly
bi-shop	char-coal	crus-ty	ear th y
ble-mish	cheap-en	crys-tal	ear-wig
bloo ^d y	cheap-ness	cup-board	e ^{ch} o
blus-ter	cheese-cake	cus-tard	eight-fold
bon-fire	che ^r ish	cus-tom	eighth-ly
bound-less	chil-blain	dai-ly	eigh-ty
braw-ny	child-hood	dai-fy	ei-ther
breath-less	cho ^l ic	da ^m age	en-trails
brew-er	cho-rus	da ^m alk	eu-nuch
brew-house	chris-ten	daugh-ter	e ^v er
brew-is	chy ^m ist	dead-ly	eye-brow
brick-kiln	cis-tern	deaf-en	eye-sight
bride-groom	ci ^{ty}	dear-ly	eye-fore
bride-maid	cla-mour	debt-or	Fair-ly
brief-ly	clean-ly	de-vil	fai-ry
bright-ness	clear-ly	dex-trous	faith-ful
bris-tle	clo ^f et	dim-ple	fa ^m ine
brit-tle	cob-bler	dir-ty	fa-mish
bro-ther	co-lour	dis-tance	fa-ther
buc-kle	co-lumn	dis-tant	fa-thom
buck-ram	co ^m er	doe-trefs	fat-ten
build-er	com-rade	dou-ble	fa-vour
bu ⁿ ry	con-jure	doubt-ful	fau-cet
bush ^{el}	co ^p y	down-right	fault-less
bu th y	co ^v er	do ^{zen}	faul ^{ty}
bus-tle	coun-fel	drag-gle	fear-less
Ca-ble	coun-ter	driv-en	fea ^{ther}
ca-mel	coun-ty	drow-fy	fea-ture
cap-tain	cou ^p le	dus-ky	fes-ter
care-ful	cou ^r age	dus-ty	fid-dle

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ferr

fierce-ly	fro th y	haut-boy	jui-cy
fifth-ly	fruit-ful	health-ful	Kind-ness
fi-gure	frus-trate	heal-thy	kna-vish
fla ^g on	Gain-ful	heart-en	knight-hood
flam-beau	gain-say	heart-less	knock-er
flask-et	ga th er	heart-ty	know-ledge
fla-vor	gau-dy	hea-then	knuc-kle
flax-en	ges-ture	hea-ven	Lan-guage
flo ^{rid}	ghost-ly	hea-vy	lan-guish
fol-low	gib ^{lets}	heed-less	lan-guish
fon-dle	gin ^{gle}	hei-nous	lau-rel
foot-pace	giv-en	heir-ess	lea-ther
foot-pad	giv-er	high-ly	le-vel
foot-step	glis-ten	high-way	light-er
fo ^{reign}	gloo-my	hig-ler	li-mit
fore-thought	good-ness	hi-ther	li-quit
for-tress	gos-pel	hoa-ry	li-quor
found-er	go ^{vern}	ho-mage	lu-cie
four-score	grace-less	ho-nest	lus-tie
fourth-ly	gran-deur	host-ess	lus-ty
fra-grant	grand-son	hour-ly	Ma-dam
frail-ty	gra-vel	hum-ble	ma-gic
freck-le	grea-sy	hu-mour	ma-lice
freck-led	great-ness	hun-dredth	man-gle
freck-ly	griev-ous	hun-ger	man-hood
free-hold	grist-ly	hun-gry	mar-ble
free-ly	gro-gram	hus-ky	mar-quis
free-stone	ground-less	I-mage	mas-ter
friend-less	grum-ble	in-sight	mas-tiff
friend-ly	guil-ty	Jaun-dice	match-less
fright-en	gui-neä	jew-el	mea-sure
fright-ful	Ha-bit	jour-nal	mea-zles
fro-lic	haf-sock	joy-ful	me-lon
fros-ty	ha-vock	juice-less	mer-it

me-thod	pam-phlet	prof-pect	Sal-mon
nigh-ty	pale-n-ss	prof-per	sam-ple
min-gle	par-ridge	psalm-ist	sau-cer
mis-chief	pas-sime	psal-ter	sau-cy
mis-tress	pas-try	pu-nish	sau-sage
mis-ty	pas-ture	puz-zle	saw-yer
mo-dern	pal-ty	Quick-en	scho-lar
mo-dest	pea-cock	quick-ly	scis-sars
mo-narch	pea-hen	Ram-ble	scrib-ble
mon-strous	peer-els	ra-pid	scui-ble
mo-ther	peer-less	rat-tle	seam-les
mouth-ful	pe-nance	ra-vel	sea-son
moun-tain	peo-ple	read-er	sha-dow
mourn-ful	pest-er	re-bel	shal-low
mus-cle	phren-zy	re-fuge	show-er
mus-ket	phy-sic	re-lish	sic-kle
mus-lin	pi-ous	ref-cue	sick-ness
mus-tard	pit-mire	rest-less	sim-ple
mus-ter	pit-chy	rhu-bard	si-new
mus-ty	pla-het	ri-fle	sin-gle
Name-less	plan-tain	ri-gid	smug-gle
nas-ty	plea-sant	ri-gor	soft-en
naugh-ty	plea-sure	ri-pen	so-lid
need-ful	poi-son	ri-sen	soo-ty
neigh-bour	pos-ture	ri-ver	sou-thern
nei-ther	prat-tle	ri-vet	span-gle
ne-phew	preach-er	rock-et	spea-er
ne-ver	prin-cess	ro-guith	speck-le
noi-sy	pro-duce	rol-er	spl-got
nose-gay	pro-duct	ro-sin	spina-ge
no-thing	pro-gress	rough-ly	spi-rit
no-vel	pro-mise	rude-ly	spl-tle
Oat-meal	pro-phet	ruf-ble	spright-ly
Pad-dock			

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45

stea-dy	tat-tle	tres-pass	whee-er
stee-ple	ta-vern	tri-bute	where-fore
sti-ple	tempt-er	tri-ton	whirl-pool
stock-ings	te-nant	tri-umph	whirl-wind
straight-en	tex-ture	troop-er	whit-low
straight-ly	thatch-er	trou-ble	wick-ed
straight-way	thick-en	twink-ling	wi-dow
stream-er	thiev-ish	Va-lue	wo-man
strength-en	thir-ty	ve-nom	won-drous
fuc-kle	tho-rough	ver-juice	woo-dy
fun-dry	threat-en	vil-lage	wool-len
sup-ple	thred-dle	vir-tue	work-man
sure-ly	throw-ster	vi-sit	worm-wood
sure-ty	tic-kle	Up-right	worst-ed
swar-thy	tick-lish	Waist-coat	wran-gle
swea-ty	ti-ger	wal-nut	wrap-per
fsweep-er	ti-gress	wa-ter	wrei-tle
sweet-ness	tinc-ture	weal-thy	wrist-band
Table	tin-ker	wea-ry	wri-ter
tai-lor	tip-ple	weav-er	Youth-ful
ta-lent	trai-tor	wed-lock	Zeal-ot
ta-lon	trea-ty	weigh-ty	zeal-ous

Easy Lessons on the foregoing Tables, consisting of Words not exceeding two Syllables.

LESSON I.

I Will always give Thanks unto the Lord ; his Praise shall ever be in my Mouth.

My Soul shall make her Boast in the Lord. The Humble shall hear of it and be glad.

O praise the Lord with me : And let us blefs his name always.

Thought the Lord, and he heard me: For he
saved me out of all my fear.

LESSON II.

The Angel of the Lord standeth round them
that fear him and saveth them.

The Lord doth order a good Man's going, and
maketh his way pleasant to him.

Though he fall he shall not be cast off: for the
Lord keepeth him.

The Lord is nigh unto those that are of a
contrite Heart; and he will save such as are of an
humble Spirit.

LESSON III.

Thy Mercy, O Lord, reacheth unto the Heavens,
and thy truth unto the Clouds.

Thou, Lord, shalt save both Man and Beast.

How great is thy Mercy, O God; and the
Children of Men shall put their trust under the
Shadow of thy Wings.

For with thee is the Well of Life: And in thy
Light shall we see Light.

LESSON IV.

Have mercy on me, O Lord, for I am weak:
O Lord heal me, for my Bones are vexed.

My Soul is also sore troubled; But, Lord, how
long wilt thou punish me?

Turn thee, O Lord, and save my Soul: O save
me for thy Mercy's sake.

For in Death no Man doth think on thee: And
who will give Thanks in the Pit.

Note

TABLE III.

The Accent of the following Words is on the second Syllable.

A -Base	a-mends	be-head	con-duct
ab-hor	a-midst	be-hold	con-fine
a-bide	a-mong	be-lief	con-found
a-bout	a-muse	be-lieve	con-front
a-broad	a-noint	be-long	con-fuse
ab-rupt	a-part	be-love	con-jure
ab-sent	ap-proach	be-neath	con-straint
ab-solve	ap-prove	be-night	con-sume
ab-surd	a-rise	be-queath	con-tempt
ac-cept	ar-rest	be-set	con-tend
ac-quire	a-scend	be-side	con-tent
ad-dict	a-spire	be-speak	con-temn
ad-dress	a-stray	be-twixt	con-vey
ad-journ	a-tone	be-wail	cor-rect
ad-mit	at-tack	blas-phème	cor-rupt
a-dore	at-tempt	bu-reau	cre-ate
a-dorn	at-tire	Ca-nal	De-bar
ad-vance	a-vail	ca-rouse	de-ceit
a-far	a-venge	col-lect	de-ceive
af-fair	a-void	com-mence	de-cide
af-firm	a-wait	com-plain	de-clare
af-fright	a-wake	com-plaint	de-coy
a-against	a-way	com-pound	de-crease
a-larm	Be-come	com-pel	de-duce
a-like	be-cause	com-ply	de-duct
al-lude	be-friend	com-pose	de-fect
a-lone	be-fore	com-pute	de-fend
a-maze	be-gin	con-ceit	de-fence
a-mend	be-have	con-cert	de-fer
			de-fy

de-fy	dis-own	en-joy	fore-arm
de-fine	dis-pel	en-large	fore-seen
de-form	dis-place	en-rage	fore-shew
de-fraud	dis-play	en-rich	fore-speak
de-grade	dis-pose	en-rol	fore-think
de-light	dis-praise	en-sue	for-get
de-note	dis-prove	en-thral	four-teen
de-part	dis-robe	en-throne	for-sworn
de-pose	dis-sent	en-tice	ful-fil
de-press	dis-serve	en-tire	Gal-lant
de-pute	dis-taste	en-treat	ga-zette
de-rive	dis-tinct	es-pouse	Hence-forth
de-scribe	dis-tort	e-vade	here-by
de-serve	dis-trust	e-vent	here-in
de-sire	dis-tract	e-vince	here-of
de-spite	dis-turb	ex-alt	him-self
de-spond	dis-use	ex-cel	Im-brue
de-stroy	di-vide	ex-cise	im-burse
de-rect	di-vine	ex-cite	im-merge
de-test	dra-goon	ex-claim	im-merse
de-vise	Es-sect	ex-cuse	im-pair
di-rect	e-lope	ex-empt	im-pale
dis-arm	em-balm	ex-ert	im-pend
dis-bard	em-bark	ex-ist	im-plant
dis-burse	em-broil	e-x-pand	im-press
dis-card	e-mit	ex-panse	im-print
dis-claim	en-chant	ex-pend	im-prove
dis-count	en-close	ex-plode	in-camp
dis-course	en-croach	ex-pose	in-cite
dis-joint	en-dear	ex-tent	in-crease
dis-like	en-dorse	ex-tort	in-cur
dis-lodge	en-dure	ex-tract	in-dent
dis-may	en-force	ex-treme	in-dulge
dis-miss	en-gage	Fif-teen	in-sect

in-fest	mis-rule	pro-nounce	re-prove
in-firm	mis-take	pro-pose	re-straint
in-flame	mis-trust	pro-pound	re-sume
in-force	mo-lest	pro-rogue	re-tail
in-fuse	mo-rose	pro-tect	re-tract
in-graft	Ne-glect	pro-test	re-trench
in-grate	nine-teen	pur-loin	re-verē
in-ject	Ob-struct	pur-suit	re-volve
in-scribe	ob-tain	Re-bate	re-ward
in-flave	oc-cur	re-buke	ro-bust
in-snare	of-fence	re-cant	ro-mance
in-stil	o-mit	re-ceipt	Scru-toir
in-struct	op-press	re-cite	se-dan
in-sure	out-do	re-cline	se-duce
in-tense	out-live	re-course	se-lect
in-trigue	out-strip	re-duce	sha-lot
in-trude	Par-take	re-fer	six-teen
in-trust	pear-main	re-fit	sub-ject
in-verse	per-form	re-gain	sub-join
in-vert	per-mit	re-joice	sub-lime
in-vest	per-spire	re-late	sub-mit
in-vite	per-tain	re-lax	sub-orn
Mis-chance	per-verse	re-ly	sub-tract
mis-count	per-vert	re-mark	su-pine
mis-deed	po-lite	re-mind	sup-pose
mis-doubt	por-tend	re-mit	su-preme
mis-give	pre-dict	re-pair	sur-mount
mis-hap	pre-pare	re-pass	sur-pass
mis-lead	pre-vail	re-plete	sur-vey
mis-like	pre-scribe	re-pose	sur-vive
mis-name	pre-serve	re-press	sus-pence
mis-pend	pre-tend	re-prieve	Them-selves
mis-place	pro-ject	re-print	there-of
mis-print	pro-mote	re-pulse	thir-teen

tra-duc

44
air and fish that swim in the sea, were all made by him.

LESSON II.

4. And God made man in his own likeness, male and female, and the man he called Adam, and the woman Eve, and he blessed them.

5. And God gave them power over the fowls of the air, the beasts of the field, and the fish of the sea, and over each living thing that moveth upon the face of the earth.

6. And on the seventh day, he rested from his work, and blessed the seventh day.

LESSON III.

7. And the Lord planted a garden in Eden, and put the man and the woman in it.

8. And he said unto the man, Of any tree of the garden thou may'st freely eat; but of the tree of knowledge of good and evil, thou shalt not eat, for in the day that thou eatest thereof thou shalt surely die.

LESSON IV.

9. But the serpent came, and tempted the woman, and she did eat thereof, and gave of the fruit to the man, and he did eat.

10. And when the man and the woman had broken the command of the Lord, they were driven out of the pleasant garden, to procure their food by the sweat of their brow, and by the labour of their hands.

1821.

LESSON V.

11. By means of this breach of the Lord's command,

command, death entered into the world, and man became subject to death.

12. Adam and Eve begat two sons, the name of the first was Cain, and the name of the second was Abel.

13. Cain was a tiller of the ground, and Abel was a keeper of sheep.

14. And in process of time, Cain did offer of the fruit of the field unto the Lord.

LESSON VI.

15. And Abel took of the firstlings of his flock, and of the fat thereof, to offer unto the Lord: and the Lord had respect unto Abel for what he did.

16. But with Cain, and what he did, the Lord had not respect; and Cain was very angry.

17. And the Lord said unto him, Why art thou angry? if thou doest well, shall I not reward thee; but if thou doest ill, sin lieth at thy door.

LESSON VII.

18. And as Cain talked with Abel his brother, when they were in the field, Cain rose up against his brother, and slew him.

19. And the Lord said unto Cain, Where is Abel thy brother? The voice of thy brother's blood, crieth unto me, from the ground.

20. And now art thou cursed from the earth, which has received thy brother's blood.

LESSON VIII.

21. When thou tillest the ground, it shall
rot

(46)
not henceforth, yield unto thee it's fruit.
And the Lord set a mark upon Cain.

22. And after many years, God seeing the vice of mankind encrease to a very great degree, he said, *It doth repent me, that I have made man.*

LESSON IX.

23. And he resolved to destroy man, from the face of the earth, by a great flood.

24. But Noah, being a just man, found favour in the eyes of the Lord; and he shewed Noah, how to prepare an ark of wood, to save himself and his household.

LESSON X.

25. Noah was an hundred years in building the ark: During that time, he warned the people, of the heavy judgment which was coming upon them, and would have them repent; but they laughed him to scorn, and would not believe him.

LESSON XI.

26. When the ark was ready, Noah took his wife and his sons, and his sons wives, and of all living creatures, male, and female, of each kind, and shut them up in the Ark with himself.

27. And now the rain began to fall, and it rained forty days, and forty nights, 'till the whole face of the earth was over-spread with water.

LESSON XII.

28. And all flesh died in the flood, except
Noah

Noah and those that were with him in the ark.

29. Then the Lord caused a great wind to arise, and the rain ceased; And after seven months, the Ark rested on the top of an high mountain.

30. And when Noah found that the waters were dried up, he came out of the Ark, and all the creatures with him.

LESSON XIII.

31. And after the flood, Noah and his kindred, became a great people: And they were all of one language and one speech.

32. Then they agreed to build a city, and a tower, whose top should reach to heaven, to preserve themselves from any future floods.

33. But as the Lord beheld their folly, he was moved to confound their speech; so that one knew not what the other said.

LESSON XIV.

34. So did the Lord scatter them abroad upon the face of all the earth; and they left off to build the city; therefore the name of it was called Babel.

35. In process of time, a man was born in the world, whose name was Abram, and his wife was called Sarah.

36. This man is called the father of the faithful, for he put his trust in God; and God was with him, and blessed him.

LESSON XV.

37. He was rich and became a great man in the earth; and he pleased God, and God did greatly reward him.

38. He

38. He gave unto him (and to his seed after him) the land of Canaan, called the land of promise.

49. Abram had a kinsman, whose name was Lot, who dwelt in the land of Sodom.

40. The men of Sodom were very wicked; wherefore the Lord rained fire and brimstone upon them, and overthrew them and their cities.

LESSON XVI.

41. But Lot was warned by an angel, to remove with his household, from the danger, and not to look back towards Sodom.

42. And it came to pass, that the Lord gave unto Abram, in his old age, a son, who was called Isaac, and the child grew, and God blessed him.

43. And in order to prove, how faithful the old man was. the Lord did tempt him to offer his only son.

LESSON XVII.

44. And the good old man, did obey the command of God; and made ready to offer up his son, to him that gave him.

45. But the angel of the Lord stayed his hand; and the Lord blessed him and his seed after him.

46. When this good man was old; he called his chief servant, and sent him to his father's kindred, to choose a wife for his son Isaac.

LESSON XVIII.

47. And the servant came to a well of water, and prayed to the Lord to direct him how

he

he should know the damsel, which was to be a wife for his master's son.

48. And it fell out; that when the damsel came to the well, he asked her for a drink of the water.

49. And the damsel drew water, both for the servant and the camels; and by this token he was made known to him.

LESSON XIX.

50. And when he had told his message to her father, he was willing to let her go; and the damsel made ready, and went with him, and she became Isaac's wife, and he loved her.

51. Isaac had two sons, Esau the eldest, and Jacob the younger: Isaac loved Esau, but the mother loved Jacob.

LESSON XX.

52. Jacob had twelve sons, of whom Joseph was the youngest, but one, and was much in favour with his father, in his old age,

53. But this drew on him the hatred of his brethren, he also dreamed two dreams, which he told to his father, and to his brethern; and his brethern did envy him the more, because of his dreams.

54. And they plotted against him, and sold him for a bond-slave into Egypt; then they dipped his coat in blood, and told their father that an evil beast had killed his son.

LESSON XXI.

55. And God was with Joseph, and gave him favour in the eyes of the king, and he came ruler over the land of Egypt:

C

56. Our

56. Our blessed Saviour Jesus Christ, left the bosom of his father, and came into the world to save poor fallen man.

57. He taught the right way to Heaven, and pointed out the path that leads to glory.

58. In return for such great goodness, the Jews by wicked hands, slew him, nailing him to a cross.

LESSON XXII.

59. Thus died the son of God, our Lord Jesus Christ, in order to save mankind.

60. His body was laid in the grave: For our sake, he passed thro' the valley of death, that we might live, and become heirs of heaven, and children of God.

61. And all this was spoken of the Lord, by the Prophet, saying,

LESSON XXIII.

Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name JESUS; for he shall save his people from their sins.

63. And the angel of the Lord, came unto Mary, and said unto her, fear not Mary, for thou hast found favour with God.

64. And behold, thou shalt conceive and bring forth a son, and shalt call his name Jesus.

LESSON XXIV.

65. He shall be great, and shall be called *The son of the highest*; and the Lord God shall give him the throne of his father David.

66. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

67- And the child Jesus grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him.

LESSON XXV.

68. And when he was twelve years old, he went up with his parents to the feast, after the custom of the Jews.

69. And when the days of the feast were over, the people went home; but the child Jesus was still in the city, and Joseph and Mary knew it not.

70. And when they had gone a day's journey, they found he was not with them; then they sought him among their kinsfolk.

LESSON XXVI.

71. And when they found him not, they turned back again to the city, to seek him.

72. And after three days, they found him in the temple, sitting in the midst of the doctors, in dispute.

73. And all that heard him were amazed at his knowledge and answers.

74. When his parents saw him, they said unto him, Son, why hast thou dealt thus with us? behold, we have sought thee with sorrow.

LESSON XXVI.

75. And he said unto them, How is it that ye sought me, know ye not that I must perform the work that my father sent me to do.

76. Then he went down with Joseph, and his mother Mary, and was subject unto them.

77. And Jesus increased in wisdom and stature, and in favour with God and man.

LESSON XXVIII.

78. In those days came John the Baptist, saying
repent ye, for the kingdom of Heaven is at hand.

79. And the people mused in their hearts of
John, whether he were the Christ or not.

80. And John said unto them all, I indeed
baptize you with water, but one greater than
I cometh, the latchet of whose shoes I am not
worthy to unloose; he shall baptize you with
the Holy Ghost and with Fire.

LESSON XXIX.

81. And now also the ax is laid unto the
root of the tree, every tree therefore which
bringeth not forth good fruit, is hewn down,
and cast into the fire.

82. Now Jesus began to preach, and to do
many miracles; healing the sick, the lame and
the blind, and casting out devils.

2 4570 4570 4570 4570 4570 4570 50 70 4570 50 50 50 50 50 50 50 50 50 50 50 50 50

TABLE I.

Of Words of three Syllables.

Note, The Accent is on the first Syllable.

A B-so-lute	ad-ju-tant	al-ma-nac
ab-sti-nence	ad-mi-ral	al-pha-bet
ac-ci-dent	af-ter-ward	an-ci-ent
ac-ti-on	ag-gra-vate	a-ni-mal
ad-jec-tive	al-der-man	a-ni-mate
		an-ti-christ

an-ti-christ	car-pen-ter	con-tra-ry
an-nu-al	car-ri-age	co-vet-ous
anx-i-ous	car-ri-er	coun-sel-lor
ap-pe-tite	ca-te-chism	cu-ra-cy
ar-gu-ment	ca-tho-lic	cu-ri-ous
ar-ti-choke	cau-ti-ous	cus-tom-er
ar-ti-fice	ce-le-brate	Dan-ger-ous
a-the-ist	cer-tain-ly	de-so-late
ba-che-lor	cer-ti-fy	des-pe-rate
bar-ba-rous	chan-ce-ry	des-ti-tute
ba-ro-net	change-a-ble	di-a-mond
bat-tle-dore	charge-a-ble	dig-ni-fy
beg-ga-ry	cha-rac-ter	dis-fe-rence
be-ne-fit	charm-ing-ly	dis-fe-rent
be-ve-rage	chaf-ti-ty	di-li-gent
bit-ter-ness	cheer-ful-ly	di-mi-ty
bla-ma-ble	cheese-mon-ger	di-vi-dend
blas-ph-e-mous	cho-co-late	dra-pe-ry
blas-ph-e-my	cho-le-ric	drop-si-cal
book-se-ler	chris-ten-ing	drow-si-ness
boun-te-ous	cin-na-mon	drun-ken-ness
bro-ther-hood	cir-cu-lar	du-ra-ble
bu-si-ly	cir-cum-stance	du-ti-ful
but-che-ry	clean-li-ness	Eat-a-ble
but-ter-fly	cle-men-cy	ec-sta-cy
but-te-ry	clo-thi-er	e-le-gance
Ca-li-co	co-me-dy	e-lo-quent
can-di-date	co-mi-cal	em-bal-sy
can-dle-stick	com-mon-er	e-mi-nence
ca-nis-ter	com-pa-ny	em-pe-ror
ca-pa-ble	con-fi-dence	e-ne-my
ca-ra-ways	con-fi-dent	en-mi-ty
care-ful-ness	con-ju-rer	e-pi-taph
care-less-ly	con-stant-cy	e-qual-ize
		e-ven-ing

e-ven-ing	fruit-er-er	har-mo-ny
e-ve-ry	fu-ri-ous	ha-zard-ous
e-vi-dent	fur-ther-more	head-bo-rough
ex-cel-lent	Gal-lant-ry	hear-ti-ly
ex-er-cise	gal-le-ry	hea-ven-ly
Fac-to-ry	ge-ne-ral	hea-vi-ness
fa-cul-ty	ge-ni-ting	he-rald-ry
faith-ful-ly	gen-tle-man	herb-al-ist
fal-si-fy	gin-ger-bread	her-mit-age
fa-mi-ly	gla-zi-er	he-si-tate
fan-ci-ful	glo-ri-fy	hif-to-ry
fa-ther-less	glo-ri-ous	hi-ther-most
fa-vo-rite	glut-to-ny	hi-ther-to
fel-low-ship	go-vern-ance	ho-ri-zon
fif-ti-eth	go-ver-ness	hor-ri-bly
fi-nal-ly	go-vern-or	ho-si-er
fi-nish-er	grace-ful-ly	hos-pi-tal
fir-ma-ment	gra-ci-ous	houf-hold-er
fish-e-ry	gra-du-al	hu-mor-ist
fla-ge-let	gra-na-ry	hu-mor-ism
flun-tu-ate	grand-fa-ther	hur-ri-cane
fol-low-er	grand-mo-ther	hus-band-man
fool-e-ry	grate-ful-ly	hy-po-crite
for-ci-ble	gra-vi-ty	Ig-no-rance
fo-reign-er	gra-zi-er	im-pi-ous
fo-resh-er	gree-di-ly	im-pu-dent
for-mal-ly	grid-i-ron	in-di-gence
for-mer-ly	griev-ous-ly	in-di-go
for-ti-tude	gro-ve-ry	in-do-lent
for-tu-nate	guar-dian	in-dus-try
frac-ti-on	gun-ne-ry	in-fa-mous
fre-quen-cy	Half-pen-ny	in-fa-my
fright-ful-ly	hand-ker-chief	in-fan-cy
fri-vo-lous	hap-pi-ness	in-se-rence
		in-fi-del

in-fi-del	li-tur-gy	mis-tle-toe
in-flu-ence	live-li-hood	mock-e-ry
inn-hold-er	li-ve-ry	mo-nu-ment
in-ju-ry	lot-te-ry	mo-va-ble
in-no-cence	low-er-most	moun-te-bank
in-so-lence	lu-di-crous	mul-ber-ry
in-stru-ment	lu-mi-nous	mul-ti-tude
in-te-ger	lu-na-cy	Na-ti-on
in-ti-mate	lus-ti-ly	na-tu-ral
in-ward-ly	Mac-ka-rel	nec-ta-rin
i-vo-ry	ma-gis-trate	ne-ga-tive
Jea-lou-sy	mag-ni-fy	ne-gli-gence
jes-sa-min	ma-jes-ty	nig-gard-ly
jew-el-ler	main-te-nance	night-in-gale
jo-cu-lar	ma-la-dy	nine-ti-eth
jol-li-ty	ma-ni-fold	north-er-ly
jour-nal-ist	man-ner-ly	no-ta-bly
ju-ni-per	ma-ri-gold	nou-rish-ment
jus-ti-fy	mar-jo-ram	nu-me-ral
Kins-woman	mar-ri-age	nun-ne-ry
kna-ve-ry	mar-tyr-dom	nur-se-ry
Land-lady	mar-vel-lous	Ob-li-gate
la-ti-tude	me-di-cine	ob-sti-nate
lau-da-ble	me-di-tate	ob-vi-ate
la-ven-der	me-mo-ry	oc-cu-py
lec-tu-rer	mer-ci-ful	of-fer-ing
le-ga-cy	mer-ci-less	o-ni-on
je-gi-ble	mes-sen-ger	o-pe-ral
le-thar-gy	migh-ti-ly	o-pe-rate
li-a-ble	mil-le-nary	o-pi-um
li-be-ral	mil-li-on	or-der-ly
li-ber-ty	mi-nis-try	or-gan-ism
like-li-hood	mi-ra-cle	o-ri-fice
li-ra-ny	mi-se-ry	o-ri-gan
		or-na-ment

sin-gu-lar	tem-pe-rate	ver-si-on
fix-ti-eth	tem-po-ral	vic-to-ry
ske-le-ton	ten-der-ly	vic-tu-als
fla-ve-ry	te-ne-ment	vi-gi-lant
slip-pe-ry	ter-ri-ble	vi-gor-ous
fo-lemn-ly	ter-ri-fy	vi-ne-gar
sol-di-er	tes-ta-ment	vi-o-lence
fo-li-tude	tes-ti-fy	vir-tu-ous
for-row-ful	thir-ti-eth	vi-si-tor
fo-ve-reign	to-ward-ly	Un-der-hand
spe-ci-ous	trac-ta-ble	un-der-most
spec-ta-cle	tra-ge-dy	u-ni-form
sphe-ri-cal	tra-vel-ler	use-ful-ness
stew-ard-ship	treach-er-y	ut-ter-ly
sto-ma-cher	treas-ur-er	Wag-gon-er
straw-ber-ry	treas-ur-y	wan-der-er
stur-ge-on	trou-ble-some	wan-ton-ly
sub-sti-tute	trum-pet-er	wea-ri-ed
sump-tu-ous	twen-ti-eth	war-ri-or
sur-ge-on	ty-ran-ny	wea-ri-some
sy-co-more	Va-li-ant	wharf-in-ger
Tan-ta-lize	va-ni-ty	wick-ed-ness
talk-a-tive	ve-he-mence	wil-der-ness
ra-pe-stry	ve-ni-son	won-der-ful
teach-a-ble	ven-ture-some	work-man-ship
re-di-ous	ver-bal-ly	Yel-low-ish
re-le-scope	er-ri-fy	yef-ter-day

*The parable of the Rich Man and Lazarus, Luke
Chap. xxi. verse 19.*

THERE was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20. And there was a certain beggar named Lazarus, which was laid at his gate full of sores.

21. And desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores.

22. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died and was buried.

23. And in hell he lifted up his eyes, bringing in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24. And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25. But Abraham said, Son, remember that thou in thy life time, receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.

26. And besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence.

27. Then

27. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house.

28. For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29. Abraham saith unto him, They have Moses and the prophets; let them hear them.

30. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent.

31. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded tho' one rose from the dead:

The virtuous often appear unhappy in their life; and this shews the reason of weak and short-sighted men; who do not consider, that the transient sufferings of this life, are designed to break the pride of the wicked, and to perfect the patience of the good.

An heart humbly resigned to the divine will, and truly desirous to walk in the fear of God, is the temple wherein the Almighty delights to dwell: To this man and woman he will reveal his secrets. As is fully set forth, *Isa. lxvi. 1st.* Tho' Heaven is God's throne, and the Earth is his footstool, yet to what man will he look, that is poor and of a contrite spirit, and trembleth at his word. — To revive the spirit of the humble, and to revive the heart of the contrite one.

— *Amos* —

Early PIETY.

WHAT blest examples do I find,
Writ in the word of truth ;
Of children that began to mind
Religion in their youth.
Jesus who reigns above the sky,
And keeps the world in awe,
Was once a child as young as I
And kept his father's law.
At twelve years old he talk'd with men,
Th' Jews all wond'ring stand.
Yet he obey'd his mother then,
And came at her command.
Children a sweet Hosanna sung,
And blest their Saviour's name ;
They gave him honour with their tongue
While Scribes and Priests blaspheme.
Samuel the child was wean'd and brought
To wait upon the Lord.
Young Timothy betimes was taught
To know his holy word.
Then why should I so long delay
What others learn so soon :
would not pass another day
Without this work begun.

Remember now thy Creator in the days of
thy youth, while the evil days come not, nor
the years draw nigh, when thou shalt say, I
have no pleasure in them. Let us hear the
conclusion of the whole matter, Fear God, and
keep his commandments ; for this is the whole
duty of man.

TA-

TABLE II. Note, *The Accent of the following Words is on the second Syllable.*

A -bun-dance	con-du-cive	em-bow-el
ac-com-plish	con-fine-ment	em-bar-go
ac-know-ledge	con-jec-ture	en-a-ble
ad-mo-nish	con-si-der	en-coun-ter
ad-van-tage	con-tent-ment	en-gage-ment
a-gree-ment	con-ti-nue	en-joy-ment
al-low-ance	con-vul-sive	en-no-ble
al-migh-ty	De-ceit-ful	en-tan-gle
a-mend-ment	de-fi-ance	es-ta-blish
a-no-ther	de-li-ver	ex-am-ple
a-po- ~~st~~ le	de-mo-nish	ex-a-mine
ap-pa-rel	de-mon-strate	ex-tin-guish
ap-pa-rent	di-lem-ma	Fan-tas-tic
ap-pear-ance	di-mi-nish	fore-run-ner
ap-pen-dix	di-rect-ly	for-get-ful
ap-pren-tice	dis-ci-ple	for-give-ness
arch-an-gel	dis-co-ver	for-sa-ken
arch-bi-shop	dis-cre-dit	Here-after
as-sein-ble	dis-fi-gure	he-ro-ic
as-su-red	dis-grace-ful	I-de-a
at-tend-ance	dis-ho-nest	ig-no-ble
at-tor-ney	dis-or-der	il-le-gal
Be-got-ten	dis-plea-sure	il-lus-trate
be-hold-en	dis-sem-ble	i-ma-gine
blas-phe-mer	dis-til-ler	im-bit-ter
Ca-the-dral	di-vi-ner	im-mo-dest
elan-des-tine	dis-tin-guish	im-mor-tal
eo-cr-cive	dis-trib-ute	im-per-fect
com-mand-ment	di-ur-nal	im-por-tant
com-mit-tee	E-le-venth	im-pri-son
com-pen-sate	e-clip-tic	im-pro-per
com-po-sure	em-bas-sage	im-prove-ment
		in-clo-sure

in-clo-sure	pro-duct-ive	suc-cess-or
in-cum-ber	pro-fane-ly	sur-pri-sal
in-den-ture	pro-hi-bit	sur-ren-der
in-form-ed	pro-ject-or	sur-vey-or
in-hu-man	pr-o-phe-tic	sur-vi-vor
in-just-ice	pur-su-ant	Test-a-tor
in-qui-ry	Re-ceiv-er	tes-ta-trix
in-tel-ly	re-ci-tal	thence-for-ward
in-trea-ty	re-cor-der	to-bac-co
in-vec-tive	re-co-ver	to-ge-ther
in-ve-nom	re-deem-er	tor-ment or
Ma-jes-tic	re-en-ter	tri-bu-nal
me-cha-nic	re-fine-ment	tri-umph-ant
mis-car-ry	re-fi-ner	Vice-ge-rent
mis-for-tune	re-form-er	vul-ca-no
mis-go-vern	re-fresh-ment	Un-act-ive
mis-na-mage	re-fu-l-gent	un-bo-som
mis-sha-pen	re-gard-less	un-bro-ken
more-o-ver	re-mem-ber	un-cer-tain
Noc-tur-nal	re-mem-brance	un-ci-vil
Ob-serv-er	re-mit-tance	un-com-mon
ob-tru-der	re-pent-ance	un-con-stant
oc-cur-rence	re-semble	un-co-ver
of-fend-er	re-strict-ive	un-daunt-ed
of-fen-sive	Se-cure-ly	un-ea-sy
op-po-ler	scor-bu-tic	un-e-ver
op-press-or	se-duce-ment	un-friend-ly
o-rai-son	se-vere-ly	un-god-ly
Par-tak-er	sin-cere-ly	un-grate-ful
pa-ter-nal	spec-ta-tor	un-hand-some
pa-the-tic	stu-pen-dous	un-law-ful
per-form-ance	sub-mis-sive	un-luc-ky
po-ma-tum	sub-scri-ber	un-man-ly
pre-fer-ment	suc-cess-ful	un-plea-sant
		un-qui-et

un-qui-et un-to-ward un-wel-ty
un-see-m-ly un-wel-come up-right-ly
un-spot-ted un-wil-ling Who-e-ver

The Apostle writes, Rev. xx. 12.

THAT he saw the dead, small and great, stand before God; and the books were opened, and the dead were judged out of those things that were written in the books. Hence it appears that God keepeth a book of life wherein the actions of all men are written; thy name is there, my child; and when thou diest, this book will be laid open before men and angels, and according as thy actions are there found, thou wilt either be received to the happiness of those holy men who have died before thee, or be turned away among wicked Spirits that are never to see God. Never forget this book, for it is written, it must be opened, thou must see it, and thou must be tried by it. Pray, therefore unto God that he may enable thee so to live, as that the hand-writing of God may not appear against thee.

The All-seeing God

A Almighty God, thy piercing eye,
Strikes thro' the shades of night,
And our most secret actions lie,
All open to thy sight.
There's not a sin that we commit,
Nor wicked word we say,
But in God's dreadful book 'tis writ,
Against the judgment day.

And must the crimes that I have done,
 Be read and publish'd there,
 Be all expos'd before the Sun,
 While Men and Angels hear.
 Lord at thy foot a sham'd I lie,
 Upward I dare not look,
 Pardon my sins before I die,
 And blot them from thy book.
 Remember all the dying pains,
 That my Redeemer felt,
 And let his blood wash out my stains,
 And answer for my guilt.
 O may I now for ever fear,
 To indulge a sinful thought,
 Since the great God can see and hear,
 And writes down every fault.

Obedience to Parents.

LET children that would fear the Lord,
 Hear what their teachers say;
 With reverence meet their parents word,
 And with delight obey.
 Have we not heard what dreadful plagues,
 Are threat'ned by the Lord;
 To him that breaks his father's law,
 Or mocks his mother's word.
 What heavy guilt upon him lies!
 How cursed is his name,
 The Ravens shall pick out his eyes,
 And Eagles eat the same.
 But those that worship God, and give
 Their parents honour due,
 Here on this earth, they long shall live;
 And live hereafter too.

T A B L E II.

Note, The Accent of the following Words is on the last Syllable.

A F-ter-noon	E-ver-more	o-ver-come
ap-per-tain	Gre-na-dier	o-ver-grow
ap-pre-hend	Here-to-fore	o-ver-look
Ca-ra-van	here-up-on	o-ver-run
com-pre-hend	Im-por-tune	o-ver-take
con-de-scend	in-com-mode	o-ver-throw
con-tra-dict	in-cor-rect	o-ver-turn
Dis-a-gree	in-cor-rupt	Re-com-mend
dis-al-low	in-di-rect	rap-pa-ree
dis-ap-pear	in-dis-creet	re-con-cile
dis-ap-point	in-dis-pose	re-pre-hend
dis-ap-prove	in-so-much	re-pri-mand
dis-be-lief	in-ter-cede	ri-ga-doon
dis-com-mend	in-ter-fere	Se-ven-teen
dis-com-pose	in-ter-leave	su-per-fine
dis-con-tent	in-ter-line	su-per-scribe
dis-en-gage	in-ter-mix	There-a-bout
dis-es-teen	in-ter-pose	Vi-o-lin
dis-o-bey	in-ter-rupt	vo-lun-teer
dis-o-blige	in-tro-duce	Un-be-lief
dis-poi-less	Mis-ap-ply	un-der-mine
dis-re-gard	mis-be-have	un-der-stand
dis-re-spect	mis-in-form	Where-up-on
dis-u-nite	O-ver-born	Yes-ter-day
do-mi-neer	o-ver-cast	yes-ter-night

Parable

Parable of the ten Virgins, Matth. xxv.

THEN shall the Kingdom of heaven be likened unto ten Virgins, which took their lamps and went forth to meet the bridegroom.

And five of them were wise, and five were foolish.

They that were foolish took their lamps, and took no oil with them.

But the wise took oil in their vessels, with their lamps.

While the bridegroom tarried, they all slumbered and slept.

And at midnight there was a cry made, "Behold the bridegroom cometh; go ye forth to meet him."

Then all those virgins arose, and trimmed their lamps.

And the foolish said unto the wise, "Give us of your oil, for our lamps are gone out."

But the wise answered saying, "Not so, lest there be not enough for us and you, but go ye rather to them that sell, and buy for yourselves."

And while they went to buy the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut.

Afterwards came also the other Virgins, saying, Lord, Lord, open unto us.

But he answered and said, Verily I say unto you, I know you not.

Watch therefore, for ye know neither the day nor the hour, wherein the Son of man cometh.

Words

Words of Four Syllables.

T A B L E I.

Note, The Accent is on the first Syllable.

A B-so-lute-ly	cor-di-al-ly	ju-di-ca-ture
ac-ces-sa-ry	cour-te-ous-ly	La-ment-a-ble
ac-cu-ra-cy	cow-ard-li-ness	li-te-ra-ture
ac-cu-rate-ly	cre-di-ta-ble	hu-mi-na-ry
ad-mi-ra-ble	crit-ic-al-ly	Ma-tri-mo-ny
ad-mi-ral-ty	cus-tom-a-ry	mea-su-ra-ble
ad-ver-sa-ry	Dam-age-a-ble	me-lan-cho-ly
a-la-bas-ter	dis-fi-cul-ty	me-mo-ra-ble
al-le-go-ry	dis-pu-ta-ble	mer-ce-na-ry
a-mi-a-ble	du-ti-ful-ness	mi-se-ra-ble
a-mi-ca-ble	Es-si-ca-cy	mo-ment-a-ry
an-nu-al-ly	el-e-gan-cy	mul-ti-plic-er
an-swer-a-ble	e-mi-nen-cy	Ne-ces-sa-ry
a-po-plex-y	ex-cel-len-cy	nu-me-ra-ble
ap-pi-ca-ble	ex-e-cra-ble	Or-di-na-ry
Beau-ti-ful-ly	ex-qui-site-ly	Pa-lat-a-ble
boun-ti-ful-ness	For-mi-da-ble	par-don-a-ble
Ca-ter-pil-lar	Gen-tle-wo-man	par-li-a-ment
ce-re-mo-ny	gil-li-flow-er	pas-si-on-ate
cha-ri-ta-ble	go-vern-a-ble	pe-ne-tra-ble
com-fort-a-ble	gra-ci-ous-ly	pen-si-on-er
com-ment-a-ry	Ha-bit-a-ble	pe-rish-a-ble
com-mon-al-ty	hon-our-a-ble	per-se-cu-tor
com-pe-ten-cy	I-mi-ta-ble	per-son-a-ble
con-quer-a-ble	im-pu-dent-ly	pin-cus-si-on
con-tro-ver-sy	in-ti-ma-cy	prac-ti-ca-ble
		pre-fer-a-ble

pre-fer-a-ble	ser-vice-a-ble	tran-si-to-ry
pro-fit-a-ble	so-li-ta-ry	Va-lu-a-ble
pro-mis-so-ry	so-ve-reign-ty	va-ri-a-ble
pro-se-cu-tor	spe-cu-la-tive	va-ri-ous-ly
Rea-son-a-ble	sta-ti-on-er	vi-o-la-ble
re-pu-ta-ble	sta-tu-a-ry	vir-tu-al-ly
Sanc-tu-a-ry	sub-lu-na-ry	vo-lun-ta-ry
sea-son-a-ble	Tem-po-ra-ry	Ut-ter-a-ble
se-cre-ta-ry	ter-ri-to-ry	War-rant-a-ble
se-pa-ra-ble	tes-ti-mo-ny	wea-ther-beat-en

T A B L E II.

Note, *The Accent of the following Words is on the second Syllable.*

Ab-ste-mi-ous	an-ta-go-nist	Ca-la-mi-ty
ab-sur-d-i-ty	an-ti-qui-ty	cap-tiv-i-ty
ac-cep-ti-on	a-po-lo-gy	car-na-ti-on
ac-com-mo-date	a-pos-to-lic	ca-tas-tro-phe
ac-com-pa-ny	ap-pren-tice-ship	chro-no-lo-gy
ac-count-a-ble	a-ri-th-me-tic	col-lec-ti-on
ad-di-ti-on	as-cen-si-on	com-bus-ti-on
ad-ven-tu-rer	as-pa-ra-gus	com-mend-a-ble
ad-ver-si-ty	as-ser-ti-on	com-mi-se-rate
af-fec-ti-on	as-to-nish-ment	com-mis-si-on
af-fi-ni-ty	as-tro-lo-ger	com-mo-di-ous
af-firm-a-tive	as-tro-no-mer	com-mo-di-ty
af-flic-ti-on	at-trac-ti-on	com-mu-ni-cate
a-gree-a-ble	a-ver-si-on	com-mu-ni-on
al-low-a-ble	au-da-ci-ous	com-pa-ni-on
am-bi-ti-ous	au-thor-i-ty	com-pas-si-on
a-na-to-mist	Bar-ba-ri-ty	con-clu-si-on
an-nu-i-ty	be-ne-vo-lent	con-di-ti-on
		con-fes-si-on

con-fel-fi-on	E-di-ti-on	I-do-la-ter
con-fu-fi-on	ef-fec-tu-al	i-do-la-try
con-ti-nu-al	e-nu-me-rate	il-luf-tri-ous
con-trib-u-tor	e-qui-valent	im-me-di-ate
con-ve-ni-ent	er-ro-ne-ous	im-men-fi-ty
con-ver-fi-on	e-ter-ni-ty	im-mo-de-rate
con-vic-ti-on	e-van-ge-list	im-mo-va-ble
con-vul-fi-on	ex-cep-ti-on	im-pa-ti-ence
cor-rec-ti-on	ex-cu-sa-ble	im-pe-di-ment
cor-rup-ti-on	ex-e-cu-tor	im-pi-e-ty
cou-ra-ge-ous	ex-e-cu-trix	im-pres-fi-on
cre-a-tion	ex-pe-ri-ment	im-pu-ri-ty
De-clen-fi-on	ex-pe-ri-ence	in-ces-sant-ly
de-duc-ti-on	ex-pos-tu-late	in-cli-na-ble
de-flux-i-on	ex-pres-fi-on	in-cou-ra-ge-ment
de-form-i-ty	ex-tor-ti-on	in-cre-di-ble
de-li-be-rate	ex-tra-va-gant	in-dus-tri-ous
de-li-ci-ous	Fe-li-ci-ty	in-fec-ti-on
de-li-ver-ance	fe-lo-ni-ous	in-firm-i-ty
de-plo-ra-ble	for-get-ful-ness	in-ge-ni-ous
de-fi-ra-ble	for-mal-i-ty	in-gre-di-ent
de-struc-ti-on	foun-da-ti-on	in-he-rit-ance
de-vo-ti-on	fra-ter-ni-ty	in-i-qui-ty
di-ges-ti-on	fru-gal-i-ty	in-duc-ti-on
di-rec-ti-on	fu-tu-ri-ty	in-ter-pre-ter
dis-cern-i-ble	Ge-o-gra-phy	in-ter-ro-gat
dis-co-ve-ry	ge-o-me-try	in-ven-ti-on
dis-tinc-ti-on	gra-tu-i-ty	in-vin-ci-ble
dis-trac-ti-on	Ha-bit-u-al	in-vi-si-ble
di-vi-ni-ty	har-mo-ni-ous	ir-re-gu-lar
di-vi-fi-on	his-to-ri-an	Lux-u-ri-ant
do-mi-ni-on	his-to-ri-cal	Ma-gi-ci-an
dox-o-lo-gy	hu-man-i-ty	ma-jo-ri-ty
du-ra-ti-on	hy-po-cri-sy	ma-li-ci-ous
		me-lo-di-ous

me-lo-di-ous	pos-ses-sion	so-lid-ity
me-mor-i-al	pos-te-ri-ty	sub-jec-tion
me-thod-i-cal	pre-ca-ri-ous	sub-mis-sion
mi-nor-i-ty	pre-serv-a-tive	su-per-la-tive
mi-ra-cu-lous	pre-sanp-tu-ous	suf-fi-ci-ous
mo-ra-li-ty	pre-va-ti-cate	syn-the-ti-cal
mon-cal-i-ty	pro-di-gi-ous	Tempt-a-tion
my-ste-ri-ous	pro-duc-tion	to-bac-co-nist
Na-ti-vi-ty	pro-fes-sion	trans-ac-tion
ne-ces-si-ty	pro-mis-cu-ous	trans-gress-ion
no-bi-li-ty	pro-phet-i-cal	tu-mult-u-ous
no-to-ri-ous	pro-pri-e-tor	ty-an-ni-cal
O-be-dient	pro-pri-e-ty	Vain-glo-ri-ous
ob-jeo-tion	pro-per-tion	va-ri-e-ty
ob-scu-ri-ty	Ra-pid-i-ty	vex-a-ti-ous
ob-serv-a-ble	re-bel-li-on	vic-to-ri-ous
ob-struc-tion	re-cep-tion	vir-gin-i-ty
oc-ca-sion	re-co-ve-ry	vo-lu-mi-nous
o-mis-sion	re-tempt-ion	U-na-ni-mous
om-ni-po-tent	re-duc-tion	un-bla-ma-ble
om-ni-sci-ent	re-flex-ion	un-ca-pa-ble
o-pi-ni-on	re-late-ion	un-change-a-ble
op-press-ion	re-li-gi-ous	un-du-ti-ful
o-ri-gin-al	re-mark-a-ble	un-for-tu-nate
out-ra-ge-ous	ri-di-cu-lous	un-man-ner-ly
Par-ti-cu-lar	Sal-va-tion	un-mar-ried
pe-cu-li-ar	sa-ti-ri-cal	un-mer-ci-ful
per-fec-tion	se-cu-ri-ty	un-na-tu-ral
per-mis-sion	se-ve-ri-ty	un-sa-vo-ry
per-pe-tu-al	sig-ni-fi-cant	un-search-a-ble
per-sua-sion	sim-ple-ci-ty	un-speak-a-ble
pe-ti-tion	sin-ce-ri-ty	un-suit-a-ble
phi-lo-so-phy	so-ci-e-ty	un-u-su-al
phy-si-ci-an	so-bri-e-ty	un-wor-thi-ly
plant-a-tion		



T A B L E III.

Note, *The Accent of the following Words is on the third Syllable.*

A C-ci-dent-al e-ver-last-ing O-pe-ra-tor
 a-gri-cul-ture Fun-da-ment-al op-por-tune-ly
 al-to-ge-ther Ho-ri-zon-tal o-ver-bur-den
 a-na-bap-tist In-co-he-rent Re-gu-la-tor
 ap-pre-hen-sive in-con-sist-ent Sa-cra-ment-al
 Be-ne-fac-tor in-de-pend-ent se-mi-col-on
 Ca-li-man-co in-of-fen-sive su-per-struc-ture
 com-ment-a-tor in-stru-ment-al fi-per-vi-for
 com-pre-hen-sive in-ter-ces-sor Un-ac-quaint-ed
 cor-re-spond-ence in-ter-med-dle un-ad-vi-sed
 De-tri-ment-al in-ter-mix-ture un-be-com-ing
 dis-ad-van-tage in-tro-duc-tive un-de-fi-led
 dis-affect-ed Le-gis-la-tive un-der-ta-ker
 dis-a-gree-ment Ma-nu-fac-ture un-di-vi-ded
 dis-com-po-sure ma-le-fac-tor u-ni-ver-sal
 dis-con-tent-ed me-mo-ran-dum un-pre-pa-red
 dis-con-ti-nue mis-de-mean-or un-pro-vi-ded
 dis-in-he-rit na-vi-ga-tor - When-so-e-ver
 En-ter-tain-ment



Note, *The Accent is on the last Syllable.*

A-ni-mad-vert Mis-ap-pre-hend Na-tu-ra-lize
 Cha-rac-ter-ize mis-re-pre-sent ne-ver-the-less
 E-pi-to-mize mis-un-der-stand Su-per-a-bound
 Le-ger-de-main mul-ti-pli-cand su-per-in-tend

Words of five Syllables.

TABLE I.

Note, The Accent is on the first Syllable.

A C-ti-on-a-ble	Ques-ti-on-a-ble
cir-cu-la-to-ry	sup-pli-ca-to-ry
cus-tom-a-ri-ly	Vo-lun-ta-ri-ly
De-di-ca-to-ry	con-sci-on-a-bly
Ex-pi-a-to-ry	dic-ti-on-a-ry
fi-gu-ra-tive-y	Fa-shi-on-a-bly
Ju-di-ca-to-ry	Pas-si-on-ate-ly
Mar-ri-age-a-ble	pen-si-on-a-ry
Or-di-na-ri-ly	Sta-ti-on-a-ry

TABLE II.

Note, The Accent of the following Words is on the second Syllable.

A -Bo-mi-na-ble	e-pis-co-pa-cy
a-po-the-ca-ry	l-ma-gi-na-ry
Com-me-mo-ra-ble	im-gi-a-ble
com-mend-a-to-ry	im-me-di-ate-ly
con-fi-de-ra-ble	im-pe-ne-tra-ble
con-ti-nu-al-ly	im-prac-ti-ca-ble
De-ge-ne-ra-cy	in-com-pa-ra-ble
de-hi-cious-ly	in-cor-rig-i-ble
dis-ho-nour-a-ble	in-es-ti-ma-ble
Ef-fe-mi-na-cy	in-nu-me-ra-ble
	in-fa-ti-a-ble

in-sa-ti-a-ble	Un-al-ter-a-ble
in-se-pa-ra-ble	un-an-swer-a-ble
in-to-le-ra-ble	un-cha-ri-ta-ble
in-vi-o-la-ble	un-con-quer-a-ble
ir-re-gu-lar-ly	un-for-tu-nate-ly
Ma-li-ci-ous-ly	un-go-vern-a-ble
No-to-ri-ous-ly	un-ne-ces-sa-ry
Ob-ser-va-to-ry	un-par-don-a-ble
oc-ca-sion-al	un-rea-son-a-ble
Pa-ri-ous-ly	un-righ-te-ous-ly
pre-pa-ra-to-ry	un-sea-son-a-ble
Re-co-ver-a-ble	un-suf-fer-a-ble
Tra-di-tion-al	un-ut-ter-a-ble
ty-ran-ni-cal-ly	af-fec-tion-ate
Vic-to-ri-ous-ly	com-mis-sion-er

TABLE III.

Note, *The Accent of the following Words is on the third Syllable.*

A B-so-lu-tion	am-mu-ni-tion
ac-cept-a-tion	an-ti-chris-ti-an
ac-cla-ma-tion	ap-pa-ri-tion
ac-cu-sa-tion	a-pos-to-li-cal
ad-mi-ra-tion	ap-ply-ca-tion
ad-mo-ni-tion	ap-pre-hen-sion
ad-van-ta-ge-ous	ap-pro-ba-tion
af-fect-a-tion	a-rith-me-ti-cal
af-firm-a-tion	ar-ti-fi-ci-al
ag-gra-va-tion	a-vo-ca-tion
al-pha-bet-i-cal	Be-ne-fac-tion
al-ter-a-tion	D Bene-dic-tion Cal-cu-

Cal-cu-la-ti-on
 ca-te-che-ti-cal
 ce-le-bra-ti-on
 ce-re-mo-ni-al
 chris-ti-an-i-ty
 chro-no-lo-gi-cal
 cir-cu-la-ti-on
 cir-cum-ci-fi-on
 com-mend-a-ti-on
 com-po-si-ti-on
 com-pre-hen-si-on
 con-dem-na-ti-on
 con-de-scen-si-on
 con-firm-a-ti-on
 con-gre-ga-ti-on
 con-sci-en-ti-ous
 con-ster-na-ti-on
 con-sti-tu-ti-on
 con-sum-ma-tion
 con-tra-dic-ti-on
 con-ver-sa-ti-on
 cor-po-ra-ti-on
 cru-ci-fix-i-on
 De-cla-ra-ti-on
 de-cli-na-ti-on
 de-mon-stra-ti-on
 de-pri-va-ti-on
 de-so-la-ti-on
 de-test-a-ti-on
 de-vi-a-tion
 di-mi-nu-ti-on
 dis-a-gree-a-ble
 dis-o-be-di-ence
 dis-pu-ta-ti-on

dis-trib-u-ti-on
 E-du-ca-ti-on
 e-ty-mo-lo-gy
 e-van-ge-li-cal
 ex-alt-a-ti-on
 ex-cla-ma-ti-on
 ex-com-mu-ni-cate
 ex-pe-di-ti-ous
 ex-pli-ca-ti-on
 ex-port-a-ti-on
 Fal-li-bi-li-ty
 fo-ment-a-ti-on
 Ge-ne-a-lo-gy
 ge-ne-ral-i-ty
 ge-ne-ra-ti-on
 ge-o-graphi-cal
 ge-o-me-tri-cal
 Ha-bit-a-ti-on
 ho-mo-ge-ne-ous
 hos-pi-ta-li-ty
 hy-po-cri-ti-cal
 I-mi-ta-ti-on
 im-ma-te-ri-al
 im-mo-ral-i-ty
 im-per-fec-ti-on
 im-po-si-ti-on
 im-pre-ca-ti-on
 im-pro-pri-e-ty
 in-car-na-ti-on
 in-ci-vil-i-ty
 in-cli-na-ti-on
 in-con-ceiv-a-ble
 in-con-si-der-a-ble
 in-con-ve-ni-ent

in-cor-rup-ti-on
 in-dig-na-ti-on
 in-equal-i-ty
 in-ex-pref-fi-ble
 in-fi-del-i-ty
 in-ge-nu-i-ty
 in-sig-ni-fi-cant
 in-spi-ra-ti-on
 in-suf-fi-ci-ent
 in-sup-port-a-ble
 in-ter-mis-si-on
 in-ter-rup-ti-on
 in-tro-duc-ti-on
 in-un-da-ti-on
 in-vi-ta-ti-on
 in-vo-ca-ti-on
 in-re-li-gi-on
 in-suf-fi-a-ble
 in-ment-a-ti-on
 in-be-ral-i-ty
 Ma-tri-mo-ni-al
 in-ne-di-a-ti-on
 in-ne-di-ta-ti-on
 in-ne-ri-to-ri-ous
 in-nis-te-ri-al
 in-nis-tra-ti-on
 in-a-vi-ga-ti-on
 in-o-mi-n-a-ti-on
 in-ob-li-ga-ti-on
 in-o-fer-va-ti-on
 in-pe-ra-ti-on
 in-op-por-tu-ni-ty
 in-e-ni-ten-ti-al
 in-er-pen-di-cu-lar

per-se-cu-ti-on
 per-spi-ra-ti-on
 pesti-len-ti-al
 phi-lo-so-phi-cal
 po-pu-lar-i-ty
 pre-ju-di-ci-al
 pre-pa-ra-ti-on
 pre-ser-va-ti-on
 pro-ba-bi-li-ty
 pro-cla-ma-ti-on
 pro-fa-na-ti-on
 pro-po-si-ti-on
 pro-se-cu-ti-on
 pro-vo-ca-ti-on
 Re-col-lec-ti-on
 re-con-ci-la-ble
 re-cre-a-ti-on
 re-form-a-tion
 re-gu-la-ti-on
 re-pre-sent-a-tive
 re-pu-ta-ti-on
 re-sig-na-ti-on
 re-so-lu-ti-on
 res-pi-ra-ti-on
 res-ti-tu-ti-on
 re-sur-rec-ti-on
 ru-in-a-ti-on
 Sa-lu-ta-ti-on
 sa-tis-fac-ti-on
 sen-si-bi-li-ty
 sen-su-al-i-ty
 su-per-na-tu-ral

D 2 su-per-scrip-tion f

su-per-scrip-ti-on
 Trans-port-a-ti-on
 trans-po-si-ti-on
 Va-lu-a-ti-on
 ve-ne-ra-ti-on

vi-o-la-ti-on
 vi-sit-a-ti-on
 Un-ac-count-a-ble
 u-ni-form-i-ty
 u-ni-ver-sal-ly

Note, The Accent of the following Words is on the fourth Syllable.

Ad-mi-nis-tra-tor
 Ca-lum-ni-a-tor
 cha-rac-ter-i-stic
 co-o-pe-ra-tor
 De-no-mi-na-tor
 Ec-cle-si-as-tic
 ex-pe-ri-ment-al
 Hy-po-chon-dri-ac

Im-pro-pri-a-tor
 Mul-ti-pli-ca-tor
 mis-un-der-stand-ing
 Prog-nos-ti-ca-tor
 Su-per-a-bun-dance
 su-per-in-tend-ance
 Un-cir-cum-ci-sed
 Whi-ther-so-e-ver

///

Words of six Syllables.

Accented on the Second.

AD-di-ti-on-al-ly
~~af-fee-ti-on-ate-ly~~
 con-fa-bu-la-to-ry
 E-ja-cu-la-to-ry
 e-la-bo-ra-to-ry
 ex-cep-ti-on-a-ble
 ex-pos-tu-la-to-ry

In-cor-ri-gi-ble-ness
 in-ten-ti-on-a-ble-ness
 in-va-ri-a-ble-ness
 Bro-por-ti-on-a-ble
 Un-con-sci-o-na-ble
 un-fa-shi-on-a-ble
 un-ques-ti-on-a-ble

Accented on the third.

Al-le-go-ri-cal-ly
 a-the-ist-i-cal-ly
 be-ne-fi-ci-al-ly

Ca-te-go-ri-cal-ly
 cir-cum-stan-ti-al-ly
 con-gre-

con-gre-ga-ti-on-al
 con-fer-en-ti-ous-ly
 con-sub-stan-ti-al-ly
 Di-a-me-tri-cal-ly
 dis-af-fec-ti-on-ate
 dis-pro-por-ti-on-ate
 Ex-tra-or-di-na-ry
 Il-le-gi-ti-ma-cy
 Ig-no-mi-ni-ous-ly
 In-con-si-der-a-ble-ness
 In-con-ve-ni-en-cy
 In-de-fa-ti-ga-ble

in-ju-di-ci-ous-ly
 in-com-men-su-ra-ble
 in-ter-ro-ga-to-ry
 Ma-the-ma-ti-cal-ly
 me-ta-phy-si-cal-ly
 Or-tho-gra-phi-cal-ly
 Re-com-mend-a-to-ry
 Su-per-an-nu-a-red
 su-per-nu-me-ra-ry
 su-per-sti-ti-ous-ly
 sur-rep-ti-ti-ous-ly
 sym-pa-the-ti-cal-ly

Accented on the fourth.

Ab-bre-vi-a-ti-on
 a-be-mi-na-ti-on
 ac-com-mo-da-ti-on
 ad-mi-nis-tra-ti-on
 a-li-en-a-ti-on
 a-ni-mad-ver-si-on
 an-te-di-lu-vi-an
 an-te-me-ri-di-an
 an-ti-mo-narch-i-cal
 a-ris-to-cra-ti-cal
 a-rith-me-ti-ci-an
 as-so-ci-a-ti-on
 Ca-pi-tu-la-ti-on
 cir-cum-lo-cu-ti-on
 cir-cum-vo-lu-ti-on
 com-me-mo-ra-ti-on
 com-mu-ni-ca-ti-on

con-fa-bu-la-ti-on
 con-ti-nu-a-ti-on
 co-o-pe-ra-ti-on
~~de-li-be-ra-ti-on~~
 de-no-mi-na-ti-on
 de-ter-mi-na-ti-on
 di-la-pi-da-ti-on
 dis-ad-van-tage-ous-ly
 dis-sa-tis-fac-to-ry
 dis-si-mu-la-ti-on
 di-vi-si-bi-li-ty
 Ec-cle-si-as-ti-cal
 e-di-fi-ca-ti-on
 e-ja-cu-la-ti-on
 en-thu-si-as-ti-cal
 e-pis-co-pa-li-ans
 e-pi-tha-la-mi-um

equi-

e-qui-vo-ca-ti-on
 e-ty-mo-lo-gi-cal
 e-va-cu-a-ti-on
 e-va-po-ra-ti-on
 ex-pe-ri-ment-al-ly
 ex-a-min-a-ti-on
 ex-pos-tu-la-ti-on
 ex-tra-pa-ro-Chi-al
 ex-ag-ge-ra-ti-on
 ex-tra-ju-di-ci-al
~~Fa-mi-li-ar-i-ty~~
 for-ti-fi-ca-ti-on
 Ge-ne-a-lo-gi-cal
 ge-ne-ral-ist-i-mo
 ge-o-me-tri-ci-an
~~He-te-ro-ge-ne-ous~~
 hy-po-chon-dri-a-cal
 Im-par-ti-al-i-ty
 im-pe-tu-o-si-ty
 im-pro-ba-bi-li-ty
 im-pro-pri-a-ti-on
~~im-mu-ta-bi-li-ty~~
 in-fal-li-bi-li-ty
 in-com-pre-hen-si-ble
 in-flex-i-bi-li-ty
 ir-re-gu-lar-i-ty
 ius-ti-fi-ca-ti-on
~~Ma-the-ma-ti-ci-an~~
 me-di-ter-ra-ne-an
 mis-ap-pre-hen-si-on

mo-di-fi-ca-ti-on
~~mul-ti-ply-ca-ti-on~~
 Ne-go-ti-a-ti-on
~~O-be-di-en-ti-al~~
 Pa-ci-fi-ca-ti-on
 pe-re-gri-na-ti-on
 per-am-bu-la-ti-on
 pre-ci-pi-ta-ti-on
~~pre-defi-ni-ti-an~~
 prog-nos-ti-ca-ti-on
 pro-nun-ci-a-ti-on
 pro-pi-ti-a-ti-on
 pu-fil-la-ni-mi-ty
~~Quali-fi-ca-ti-on~~
~~Ra-ti-fi-ca-ti-on~~
 re-com-mend-a-ti-on
 re-pre-sent-a-ti-on
 re-tro-gra-da-ti-on
 Sanc-ti-fi-ca-ti-on
 so-li-cit-a-ti-on
 sub-or-di-na-ti-on
 su-per-a-bun-dant-ly
 su-per-in-tend-en-cy
 su-pe-ri-or-i-ty *vety*
 Trans-fi-gu-ra-ti-on
 t-i-go-no-me-tri-cal
 U-bi-qui-ta-ri-an
 un-cir-cum-ci-fi-on
 u-ni-ver-sal-ly

Word

Words of Seven Syllables.

Note, The Accent of the following Words is on the fifth Syllable.

B E-a-ti-fi-ca-ti-on	~~in-com-pa-ti-bi-li-ty~~
B Con-sub-stan-ti-a-ti-on	in-di-vi-si-bi-li-ty
~~Dis-contin-u-a-ti-on~~	La-ti-tu-di-na-ri-an
Ex-com-mu-ni-ca-ti-on	Mis-in-ter-pret-a-ti-on
ex-tra-or-di-na-ri-ly	~~Na-tu-ral-i-za-ti-on~~
ex-emp-li-fi-ca-ti-on	~~Re-tro-gra-dation~~
Im-pe-ne-tra-bi-li-ty	Super-e-ro-ga-ti-on
im-ma-te-ri-al-i-ty	Tran-sub-stan-ti-a-ti-on
im-men-su-ra-bi-li-ty	~~Re-capi-tu-la-ti-on~~
in-con-si-der-a-ti-on	re-con-ci-li-a-ti-on

Words of eight Syllables.

Note, The Accent is on the sixth Syllable.

In-com-men-su-ra-bi-li-ty	Ra-ti-o-ci-na-bi-li-ty
in-com-mu-ni-ca-bi-li-ty	in-com-pre-hen-si-bi-li-ty

Names of Men. One Syllable.

Blase	Guy	Jude	Paul
Charles	Hugh	Luke	Ralph
Giles	James	Mark	Rice
George	Job	Miles	Saul
	John		Seth

Names of Men. Accented on the first Syllable.

A A-ron	A-dam	Am-brose
A A-bel	A-dri-an	A-mos
A-bra-ham	Al-ber-t	An-drew
Ab-fa-lom	Al-fred	An-selm
		An-thony

An-tho-ny	Fre-de-ric	Mor-gan
Ar-chi-bald	Ga-bri-el	Mo-ses
Ar-nold	Ger-rard	Na-than
Ar-thur	Ger-vase	Nes-tor
Au-stin	Gi'de-on	Ni-cho-las
Bar-na-by	Gil-bert	O-li-ver
Ben-ja-min	God-frey	Ow-en
Ben-net	Gre"go-ry	Pa-trick
Ber-nard	Hen-ry	Per-ci-val
Bo-ni-face	Her-bert	Pe-re-grine
Bri-an	Hum-phrey	Pe-ter
Cæ-sar	Je'rom	Phi'lip
Ca-leb	Ja-cob	Phi-ne-as
Chris-to-pher	Jas-per	Quin-tin
Clau-di-us	Jef-fry	Ray-mond
Cle'ment	Je're-my	Reu-ben
Con-stantine	Jo-el	Ri'chard
Cris-pin	Jo-nah	Ro'bert
Cuth-bert	Jo'na-than	Ro'ger
Cy-pri-an	Jo-seph	Row-land
Da-ni-el	Jo-si-ah	Samp-son
Da-vid	Jo-shua	Si'me-on
De-nis	I-saac	Si-mon
Do-mi-nic	Ju-li-us	So-lo-mon
Ed-mund	Lam-bert	Ste-phen
Ed-ward	Lan-ce-lot	The-o-bald
Ed-win	Lau-rence	The-o-dore
E-noch	La-za-rus	Tho'mas
E-phraim	Leo-nard	Ti'mo-thy
Er-nest	Le-o-pold	Ti-tus
E-sau	Ma-la-chi	Va-len-tine
Eu-gene	Mar-ma-duce	Vin-cent
Fe-lix	Mar-tin	Ur-ban
Fer-di-nand	Mat-thew	Wal-ter
Fran-cis	Mau-rice	Za-cha-ry
	Mi'chael	Wil-li-am

Accented

Accented on the Second.

A-dol-phus	De-me-tri-us	E-ze-ki-el
Al-phon-so	E-li-as	Eu-se-bi-us
An-gus-tin	E-li-sha	Mat-thi-as
Bar-tho-lo-mew	E-ma-nu-el	Na-tha-ni-el
Cad-wal-la-der	E-raf-mus	The-o ["] phi-lus
Chry-sof-tom	E-fai-as	To-bi-as
Cor-ne-li-us		Zac-che-us

Accented on the Third.

A-lex-an-der	Di-o-ny-si-us	Ne-he-mi-ah
A-na-ni-as	E-le-a-zar	O-ba-di-ah
A-tha-na-si-us	Max-i-mi ["] li-an	Ze-de-ki-ah

Names of Women. One Syllable.

Ann Grace Jane Joan Joyce Love Rose Ruth

Accented on the first Syllable.

A-bi-gail	Flo-ra	Mar-tha
Ag-nes	Fran-ces	Ma-ry
Alice	Ger-rude	Mer-cy
Bar-ba-ra	Han-nah	Pa-tri-ence
Brid-ger	Har-ri-et	Phoe-be
Ca-ro-line	I-sa-bel	Phil-lis
Ca-tha-rine	Ju-dith	Pru-dence
Con-stance	Ja-li-a	Ra-chel
De-bo-rah	Le-tice	Ro-sa-mond
Di-nah	Lu-cy	Sa-rah
Dor-cas	Ly-di-a	Stel-la
Do-ro-thy	Ma-bel	Ta-bi-tha
E-dith	Mag-da-len	Tem-pe-rance
E-le-a-nor	Mar-ga-ret	Tho-ma-sin
Em-ma	Mar-ge-ry	Ur-su-la
E-the-r		Wi-ni-fred

Accented on the Second.

Cas-san-dra	Fe-li-ci-a	Pris-cil-la
Cla-ris-sa	Je-mi-ma	Re-bec-ca
Di-a-na	Lu-cre-ti-a	Sa-bi-na
E-li-za	Ma-til-da	So-phi-a
E-li-za-beth	Pe-ne-lo-pe	Su-san-na
Eu-ni-ce	Phi-lip-pa	

Accented on the Third.

A-ra-bel-la	Cle-men-ti-na	Le-o-no-ra
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A Table of Words spelled alike but having a different meaning when accented differently,

on the first Syllable	on the second syllable	on the first syllable	on the second syllable
A bsent	To absent	the exports	to export
An abstract	to abstract	an extract	to extract
an attribute	to attribute	an essay	to essay
August,	august,	a ferment	to ferment
(the month	(grand	frequent	to frequent
a cement	to cement	the imports	to import
a concert	to concert	incense	to incense
the conduct	to conduct	an insult	to insult
the confines	to confine	an object	to object
a consort	to consort	a minute	minute, small
a contest	to contest	a present	to present
a contract	to contract	the produce	to produce
a convert	to convert	a permit	to permit
converse	to converse	a project	to project
a convict	to convict	a rebel	to rebel
a collect	to collect	a record	to record
a compact	to compact	he refuse	to refuse
a convoy	to convoy	a subject	to subject
a compound	to compound	a torment	to torment
a desert,	to desert	a transfer	to transfer
(a wilderness	desert, merit	a transport	to transport
a digest	to digest		

6 of June

Words alike, or nearly alike in Sound, but different
in Spelling as in Sense and Signification.

A CTS, Deeds	Bays, Bay-trees
Ax, to hew with	Baize, coarse Woollen
Ah, alas	Base, vile
Awe, Dread	Bass, in Musick
Adds, increases	Be, are
Adze, or adze, a Tool	Bee, an insect
Aff, to be troubled	Bean, a Pulse
Ale, malt Liquor	Been, have been
All, every one	Bean, a Pop
Awl, to bore Holes	Bow, to shoot with
An, a particle	Beer, to drink
Ann, a Woman's Name	Bier, for the Dead
Are, they are	Beech, a Tree
Ant, a Pismire	Beach the Sea shore
Aunt, Uncle's Wife	Bell, to ring
Are, or be	Beile a fine drest Woman
Air, one of the Elements	Bile, Swelling
Heir to an Estate	Boil, bubble up
Bail, Surety	Blew, did blow
Bale, a Package	Blue, Colour
Bait, for a Trap	Boar, male Swine
Bate, abate	Bore, a Hole
Beat, with Blows	Board, a Plank
Ect, an Herb	Bor'd, did bore
Bald, without Hair	Bold, imudent
Bawl'd, cried out	Box'd, did bowl
Ball, to play with	Bolt, for a Door
Bawl, to cry out	Bout, to lift
Bace, naked	Boat, to sail in
Car, to carry	Bought, did buy
Car, a beast	Bough a Branch
Cere, a Grain	Bow to bend
Beast, an Animal	Bowen
Be, to see lightly	

Bower, an Arbour	Cite, summon
Boor, a Country Fellow	Sight, seeing
Boy, a Lad	Sire, Situation
Buoy, to bear up	Clause, of a Sentence
Brace, a Couple	Claws, of a Fowl
Braze, to solder	Climb, to mount
Brays, as an Ass	Clime, a Climate
Bread, to eat	Close, to shut up
Bred, brought up	Clothes, Garments
Brews, doth brew	Coarse not fine
Bruise, hurt	Course, Order
Browse, to feed	Coat upper Garment
Brows, over the Eyes	Cot, a Cottage
Brute, a Beast	Quote, to cite
Bruit, a Report	Coin, Money
Canoe, to walk with	Kine, Cows
Cain, a Man's Name	Quoin, Corner stone
Call by Name	Coin'd made into money
Caul, over the bowels	Kind, good-natur'd
Cawl, of a Wig	Cold, not hot
Chart, a Map	Could was able
Cart, to carry Things	Could, for could
Cave, a Cave	Cud, to chew
Sell, for Money	Creek, of the Sea
Cede, to yield	Crick, in the Neck
Seed, for sowing	Creak, a jarring
Cease, to leave off	Crews, Companions
Cess, Tax	Cruise, to sail to and fro
Choose, to make choice	Craze, a little vessel
Chews, with the teeth	Dale, a Valley
Chop, to mince	Deal, to distribute, or Fir
Chap, a Chink, a Jaw	Wood
Cheer, to animate	Dam, to stop
Chair, to sit in	Damn, to condemn
Chas'd, did chase	Dane a Native of Denmark
Chaste, continent	Dean, a dignified Clergyman
Choir, of Singers	Deign, to vouchsafe
Quire of Paper	Dear, of great value
Chord, a line in a Circle	Deer, in a Park
Cord, a small Rope	Dew on the Grass
Cinque, five	Due, owing
Sink, to go down	Do, to perform

Doe, a she-Deer

Dough, Paste

Doer, a Performer

Door, of an house

Does, Deers

Doze, to sleep

Does, acteth

Dose, of Physick

Done, performed

Dun, Colour

Dire, dreadful

Dier, a Stainer of Cloth

Draught, of Drink

Drought, Dr ynels

E'er, ever

Ear, Organ of hearing

Ere, sooner than

Year 12 Months

Earn, get by Work

Yearn, to compassionate

Yeast, Barm

East, point of the Compass

Eye, to see with

I, myself

Eyes, in the Head

Ice, frozen water

Fain, gladly

Fane, a Temple

Feign, to dissemble

Faint, Weak

Feint, false shew

Fair, comely

Fair, a great Market

Fear, Fright

Fare, to go well or ill

Price, of Passage

Fat, plump, well fed

Vat, a brewing Vessel

Fate, Destiny

Feat, Exploit

Feet, we stand on

Fault, an Offence

Fought, did fight

File, of Steel

Foil, to overcome

Vile, base

Fir, a Dale-tree

Fur, of a Skin

Furze, a prickly Bush

Fierce, violent

Fears, or feareth

Flay, to skin or strip

Flea, an Insect

Flee, to run away

Flame, of fire

Fleam, to let blood with

Phlegm, a cold Humour

Flew, did fly

Flue of a Chimney

Flour, for bread

Floor, of a room

Flowers, in the field

Fold, a Plait

Fould, made dirty

Fool an Idiot

Full to the brim

Foul, Filthy

Fowl, a Bird

Forth, abroad

Fourth, in Number

Frays, Quarrels

Phrase, a form of Speech

Froise, fry'd Meat

Frie e coarse Cloth

Gall, the Bile

Gaul, France

Gilt, with Gold

Guilt, sin

Gnat, a Fly

Nat, Nathaniel

Grace, Goodness

Grease, soft Fat

Grass, in the fields

Grate, for the Fire

Great

Great, large
 Greet, to salute
 Grit, Sand
 Green, Colour
 Grin, to sneer
 Grave, sober
 Greave, a Boot
 Grieve, to trouble
 Groan, a hard sigh
 Grown increased
 Groat, Four pence
 Grot, a Cave
 Guess'd did Guess
 Guest, a Lodger
 Hail, frozen Rain
 Hale, to draw
 Hair, of the Head
 Hare, an Animal
 Hal, of a House
 Haul, to pull
 Hard, not oft
 Heard, did hear
 Herd, of Cattle
 Hart, a Deer
 Heart, of Man
 Hate, to abhor
 Heat, Warmth
 Height, Highness
 Heal, or Cure
 He'll, for he will
 Heel, of the foot
 Hear, to hearken
 Here, in this Place
 Hew, to Cut
 Hue, Colour
 Hugh, a Man's Name
 Hie, make haste
 High, lofty
 Hoy, small Ship
 Higher, more high
 Hire, Wages
 Him, that Man
 Hymn, a Song

Hole, Hollowness
 Whole, entire
 Whom, which Man
 Holm, the green Oak
 Home, a dwelling Place
 Hose, Stockings
 Whole, or whereof
 Hour, 60 Minutes
 Our, belonging to us
 I'll, for I will
 Ile, to walk in
 Isle, an Island
 Oil, a fat Juice
 In, within
 Inn, a public House
 Joist, a Rafter
 Joyce, a Woman's Name
 Ketch, a Ship
 Catch, to lay hold on
 Key, of a Lock
 Quay, a landing Place
 Kill, to murder
 Kiln, for Bricks
 Knave, a Rogue
 Nave, of a Wheel
 Knell, passing Bell
 Nell, Eleanor
 Knew, did know
 New, not old
 Night, Darknes
 Knight, title of Honour
 Knit, to make hose
 Nit, young Louse
 Knot, to tie
 Not, denying
 Know, to understand
 No nay
 Knows, doth know
 Nose, of the Face
 Known, understood
 None, not one
 Lade, with a Dish
 Laid, placed

Lance, a long Spear	Mews. Cages,
Lancet, a surgical instrument	Muse, to meditate
Lain, did lie	Might, Power
Lane, a narrow Street	Mite, an Insect
Loan, Thing lent	Moan, to lament
Lone, Solitary	Mown, cut down
Lead, a Metal	Moat, a Ditch
Led, conducted	Mote, a particle of Matter
Lies, Untruths	Naught bad
Lice, Vermin	Nought, nothing
Limb, a Member	Nay, no
Limn, to paint	Neigh, as a Horse
Line, Length	Oar, to row with
Loin, of Veal	O'er for over
Lo, behold	Ore, of Metal
Low, humble	Ode, a Song
Look, see	Ow'd, as a Debt
Luck, Fortune	Of, belonging to
Loud, Noisy	Off, distant
Low'd, did bellow	O, as O brave
Made, finished	Oh, alas
Maid, a Virgin	Owe, to be indebted
Main, chief	One, in number
Mane, of a Horse,	Wan, pale
Male, the He	Won, gained
Mail, Armour, Post-bag	Pail, a Vessel
Meal, Ground Corn	Pale, wan
Map, a picture	Pain Torment
Mop, to cleanse with	Pane, of Glass
Mare, to ride on	Pair, a Couple
Mayor, a Magistrate	Pare, to cut away
Mash, of a Net	Payer, that pays
Marsh, watry Ground	Pear a Fruit
Mead, Meadow	Pall, a Funeral Cloth
Mede, Median	Paul a Man's Name
Meer, errant	Pause, a stop
Mere, a Lake, a Bound	Paws, of a Beast
Meat, to eat	Peer, a Nobelman
Meet, fit	Pier, a Column
Metre, to measure	Pence of Money
Melt, to dissolve	Pens, to write with
Milt, of a Fish	Fick'd, culled
	Pict, a painted Person

Place, of Abode
 Plaice, a flat Fish
 Plait, a Fold
 Plate of Metal
 Pleas, Excuses
 Please, to satisfy
 Plum, a Fruit
 Plumb, a Plummet
 Pole, a long stick
 Poll, a Head
 Prays, entreateth
 Praise, Commendation
 Preys, plundereth
 Pray, to beseech
 Prey, Booty
 Prize, a Reward
 Pries, peeps narrowly
 Race, run
 Rase to scrape out
 Rack, Torture
 Wreck, Ruin
 Rain, Water
 Re'gn, Rule
 Rein, of a Bridle
 Ran, did run
 Rand, of a Shoe
 Wren, a small Bird
 Raife, to set up
 Rays, of the Sun
 Raze, to demolish
 Ra, to knock
 Wrap, to fold up
 Red, Colour
 Read, did read
 Reed, a shrub
 Read, in a Book
 Rest, Ease
 Wrest, to force
 Rim, the Edge
 Ream, of Paper
 Rhine, a River
 Rind, Bark

Rheum, Humour
 Rome, a City
 Room, of an House
 Rhyme, Verse
 Rime, a freezing Mist
 Rice, Corn
 Rise, Advancement
 Rie, Corn
 Wry, crooked
 Ring, a Circle
 Wring, to twist
 Right, just, true
 Rite, a Ceremony
 Wright, a Carpenter
 Write with a Pen
 Road, the high Way
 Rode, did ride
 Row'd, did row
 Roe, Buck
 Row, a Rank
 Rows, Bucks
 Rows, Ranks
 Rood, Quarter of an Acre
 Rude, abusive
 Rote, by heart
 Wrote, did write
 Ruff, Neck-cloth
 Rough, uneven
 Rung, did ring
 Wrung, twisted
 Sail, of a Ship
 Sale, selling
 Sent, ordered to go
 Scent, a Smell
 Cent, a Hundred
 Scene, a View
 Seen, beheld
 Sects, Parties
 Sex, Male or Female
 Shear, to clip
 Sheer, clean, at once
 Shire, a Country

Shore, the Sea-Coast	Their, belonging to them
Sewer, to carry off filth	Threw, did throw
Shone, did shine	Through, by means of
Shewn, or shown, shewed	Throne chair of State
Sleight, Dexterity	Thrown, hurled
Slight, to despise	Thy, thine
Sloe, a Fruit	Thigh, above the knee
Slow, tardy, dull	Thyme, a sweet Herb
So, thus	Time, when
Sw, with a Needle	Tide Flux of the Sea
S the Seed	Tied, bound
Sore, painful	Trey, three
Soar, to mount upward	Tray, wooden Vessel
Sour, Acid	U're, Practice
Sower that soweth	Ewer, a Basin
Some a Part	Your, of you
Sum, the whole	Vale, a Valley
Soar'd, did soar	Vail, a Perquisite
Sword, a weapon	Vain, foolish
Son, a Male Child	Vane, Weathercock
Sun, Spring of Light	Vein, blood Vessel
Soon, quickly	Wade, in the Water
Swoon, to faint	Weigh'd, in a Balance
Stair, a Step	Ewes, Sheep
Stare, to look earnestly	Use, to employ
Stood, did stand	Wain, a Cart
Stud, an embossment	Wane, decrease
Straight direct	Wait, Tarry
Strait, narrow	Weight, Heaviness
Strode, did stride	Ware, Merchandize
Strew'd, did strew	Wear, as Clothes
Tacks, small Nails	Weigher, that weighs
Tax, Tribute, Duty	Were, was
Tail, of a beast	Weir, or Wear, for stopping
Tale, a Story	Water
Teal, a Bird	Waist, the Middle
Teil, a Tree	Waste, diminish
Tare, Weight allowed	Way, to walk in
Tear, to rend	Weigh, in Scales
Than, in Comparison	Wey, 4 Bushels
Then at that time	Wood, of Trees
There, in that Place	Wou'd, for would
	Ye, yourselves,

Yea, yes
Yew, a Tree
You, Yourselfes
Ewe, a Sheep
Yoke, of a Plough
Yolk, of an Egg

T A B L E II.
DISSYLLABLES.

Abel, a Man's Name
Able, powerful
Accept to receive
Except, unless
Accompt, reckoning
Account, Esteem
Affect incline to
Effect, to perform
Allow'd granted
Aloud, with a Noise
Altar, or sacrifice
Alter, to change
Anchor, for safety
Anker, a small Vessel
Arrant, notorious
Errand, a Message
Errant, wandering
Arras, Tapestry
Arrows, to shoot
Harrows, Implements of
Husbandry
Harra's, to vex
Ascent, a going up
Assent, Consent
Augre, a Carpenter's Tool
Augur, a soothsayer
Bacon, Swine's Flesh
Baken, in an Oven
Ballad, a Song
Ballot, to choose by Lot
Baron, a Lord
Barren, unfruitful
Berry, a small fruit

Bary, to inter
Borough, a Town
Burrow, for Rabbits
Candid, fair
Candy'd, with sugar
Cannon, a great Gun
Canon, a Rule
Caret, a Mark
Carrot, a Root
Cellar, a Vault
Seller, that sells
Censer, for Incense
Censor, Reformer
Cession, a resigning
Session, Assizes
Choler, Wrath
Collar, for the Neck
Colour, White or Black
Culler, that culls or picks
Clamber, to climb
Clamour, Noise
Civil, kind
Seville, in Spain
Citron, a fruit
Cittern, a musical Instrument
Coffin, for the Dead
Coughing, with a Cold
Coming, approaching
Cuminin, a Plant
Cornel, a Tree
Colonel, an Officer
Cornice, a moulding
Cornish, of Cornwall
Council, an Assembly
Counsel, advice
Courier, a Messenger
Currier, a Leatherdresser
Cousin, Relation
Cozen, to cheat
Crewel, worsted
Cruel, hard hearted
Cygnet, a young Swan

Holy, pure
 Wholly, entirely
 Indict, to impeach
 Indits, to compose
 Intense, excessive
 Intents, purposes
 Invade, to attack
 Inveighed, spoke against
 Jointer, a large plain
 Jointure, a Dowry
 Latin, a Tongue
 Latten, Tin
 Lattice, of a Window
 Letice, a Woman's Name
 Lettuce, Salad
 Lessen, to make less
 Lesson, to Learn
 Lesser, smaller

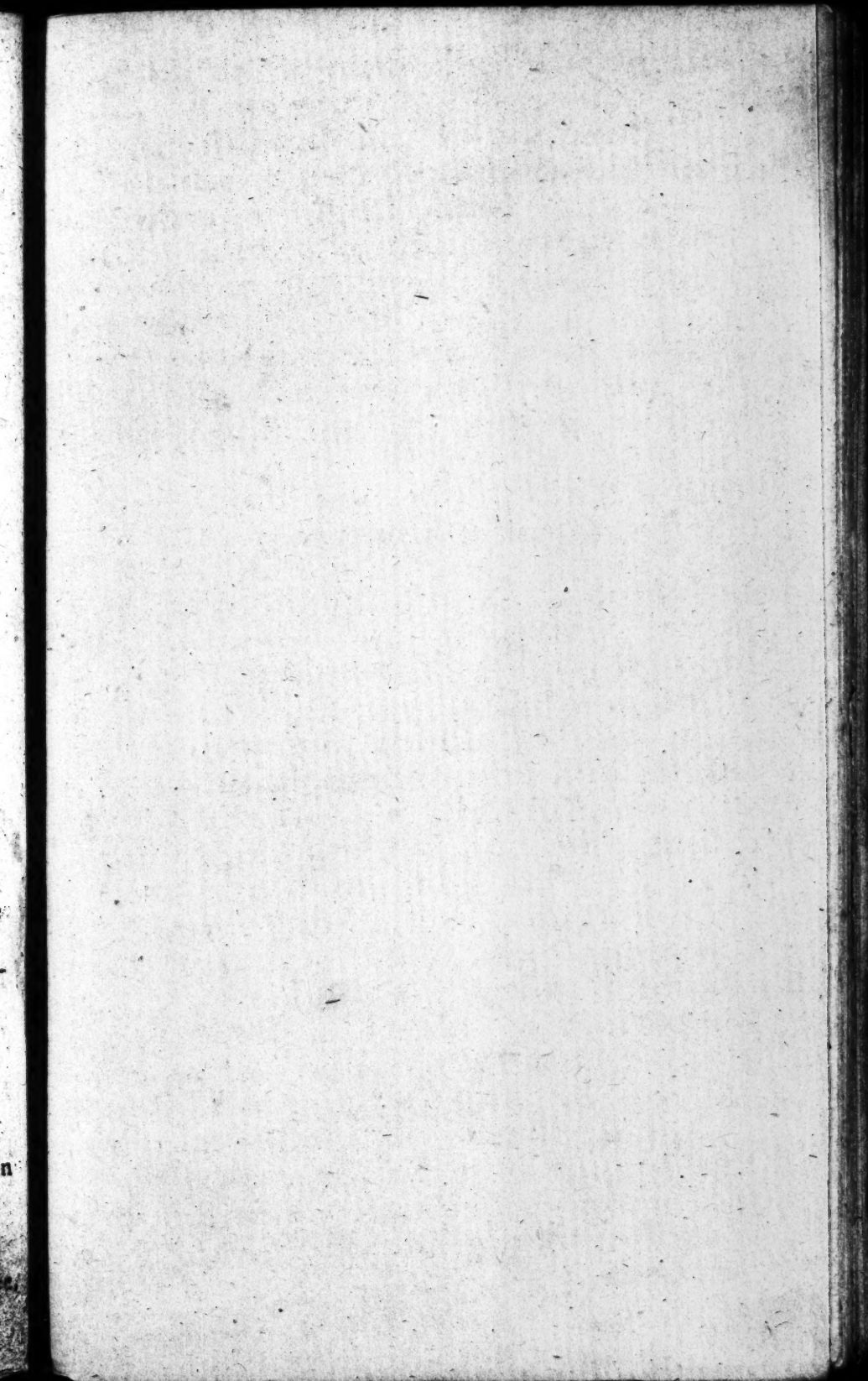
Name
 an Errand
 a Tenement
 Medlar, kind of Apple
 Meddler, busy body
 Metal, Gold, Silver, &c.
 Mettle, Briskness
 Miner, one that worketh in
 Mines

Mirror, under Age
 Mighty, powerful
 Mity, full of Vines
 Mi laid, misplaced
 Mislead to lead wrong
 Mullin, fine linen
 Muzzling, tying the mouth
 Neither not either
 Nether, lower
 Ordinance, Commandment
 Ordinance, Cannon
 Palate, in the mouth
 Pallet, a lirt e Bed
 Patience, Mildness
 Patient, sick people
 Patron, Protector
 Pattern to imitate
 Pendant, a Jewel

Pendant

Raisins
 Reasons, Causes
 Rapier, a Weapon
 Reaper, that reapeth
 Relick, remainder
 Relict, a Widow
 Sallow, a Tree
 Sally, to issue out
 Saver, that saveth
 Savour, Taste or smell
 Saviour, Redeemer
 Satan, infernal Power
 Sattin, a sort of Silk
 Satire, an invective Poem
 Satyr, a Sylvan demi-god
 Season, a fit Time
 Seizin, Delivery
 Seizing, taking hold of
 Saignior, Lord
 Senior, Elder
 Senate, Parliament
 Se'nnight, or seven-night a
 Week
 Shagreen, Fish-skin, Silk
 Chagrin, a Veil
 Scilly, a. Island
 Silly, foolish
 Starling, a Bird

Assidue
 Attendant
 Attendants
 Barbary,
 Barberry, a
 Benefice, a Church Living
 Benefits, Favours
 Celery, an Herb
 Salary, Wages
 Cecily, a Woman's Name
 Sicily, an Island
 Chronical, of long continu-
 ance
 Chronicle, a History
 Complement, remainder
 Compliment, ceremony
 Confidence, Trust
 Confidants, trusty Friends
 Descension, a going down
 Dissension, disagreement
 Exercise, Labour
 Exorcise, to conjure
 Guarantee



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35. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, "Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee."

36. Which now of these three, thinkest thou was neighbour unto him that fell among the thieves?

37. And he said, "He that shewed mercy on him," Then said Jesus unto him, "Go, and do thou likewise."

Christian Precepts, under the Character of a pious Father instructing his Children.

MY dear Children, fear, worship and love God; your eyes indeed cannot see him, but every thing you see, are so many marks of his power and presence; and he is nearer to you, than any thing you can see.

He numbers the hairs of your head, watches over you sleeping and waking, and has preserved you from numberless dangers, which neither you nor I know any thing of.

Take him for your Lord, and father, and friend; look upon him as the fountain, and cause of all the good that you have received thro' my hands; and reverence me only as the bearer and minister of God's good things unto you: And he that blessed my father, before I was born, will bless you, when I am dead.

Your youth and little minds are only yet acquainted with my family, and therefore you think there is no happiness out of it: But my children,

children, you belong to a greater family than mine, you are members of the family of this Almighty father of all nations, who has created numberless generations of men, to be fellow members of one and the same society in heaven.

You do well to reverence and obey my authority; because God has given me power over you, to bring you up in his fear, and to do for you as the holy fathers, recorded in scripture, did for their children; who are now in rest and peace with God.

I shall in a short time die, and leave you to God and yourselves; and if God forgive my sins, I shall go to his Son Jesus Christ, and live among patriarchs and prophets, saints and martyrs: Let your thoughts often leave these gardens, these fields and farms, to contemplate upon God and heaven; to consider of angels and spirits of good men living in light and glory.

God, my children, is all love, wisdom and goodness; and every thing that he has made, and every action that he does, is the effect of them all: Therefore you cannot please God, but so far as you strive to walk in love, wisdom and goodness.

When you love that which God loves, you act with him, you join yourselves to him; and when you love what he dislikes, then you oppose him and separate yourselves from him: This is the true and the right way; think what God loves, and do you love it with all your heart.

Next

Next to this, love your neighbour, which is all the world, with such tenderness and affection as you love yourselves: Think how God loves all mankind, how merciful he is to them, how tender he is of them, how carefully he preserves them; and then strive to love the world only as God loves it: God would have all men to be happy, therefore do you will and desire the same. All men are great instances of his love.

As God has created all things for the common good of all men, so let that part of them which falls to your share, be employed as God would have all employed, for the common good of all: Therefore do good my children, first of all to those that most deserve it, but remember to do good to all, The greatest sinners receive daily instances of God's goodness towards them, he nourishes and preserves them that they may repent and return to him; do you therefore imitate God, and think no one too bad to receive your relief and kindness when you see him in distress.

And my children, observe this as a principal thing, hate and despise all human glory, for it is nothing else but human folly: it is the greatest snare and the greatest betrayer that you can possibly admit into your heart.

Love humility in all its instances, practise it in all its parts, for it is the most noble state of the soul of man; it will set your heart and affections right towards God, and fill you with every temper, that is tender and affectionate towards men.

and be careful to let this important truth dwell continually with you, that you are immortal spirits; I don't mean that you have no bodies that want meat, drink, sleep and cloathing; but that all that deserves to be called you, is nothing else but spirit; a being spiritual and rational in its nature; that is, made in the image of God, to exist for ever.

Every thing that you call yours, besides this spirit, is but like your cloathing, something that is only to be used for a while, and then to end and die, and wear away, and to signify no more to you, than the cloathing and bodies of other people. Your bodies are not only poor and perishing like your clothes, but they are like infected clothes, which oppress the soul with sickly appetites, and vain cravings: So that we are like two beings, that have as it were two hearts. With the one we see, taste and admire reason, piety and holiness; with the other we incline to pride, vanity, and sensual delights.

This is your state, my children, you are by the help of divine grace, to honour, improve and perfect that spirit which is within you; to preserve it from the errors and vanities of the world, to save it from every false delight which the body tempts it with, that you may taste and relish and desire, that happy state which is to begin when this life ends.

And you, my dear daughters, consider yourselves as mothers and sisters and friends and relations, to all that want your assistance; and never allow yourselves to be idle whilst others

are in want of any thing, that your hands can make for them. When you go abroad, let humility, modesty and a decent carriage, be all the state you take upon you; and let tenderness, compassion and good nature, be all the fine breeding that you shew in any place. If evil speaking, scandal or back-biting be the conversation where you happen to be, keep your heart and tongue to yourselves; be as much-grieved as if you were amongst cursing and swearing, and retire as soon as you can.

Should you intend to marry, yet let the time never come till you find a man that has those perfections, which you are labouring after yourselves, who is likely to be a friend to all your virtues, and with whom it is better to live, than to want the benefit of his example. Love and respect poor people; you will often find simplicity, innocence, patience and piety among them, and where they are not so, your good example may amend them,

Strive thro' divine help, to do every thing that is praise worthy; but do nothing in order to be praised.

And above all, my children, have a care of vain and proud thoughts of your own virtues; for as soon as ever people come to be in some good degree, redeemed from the spirit of the world, and to despise its vanities, the great enemy of man's happiness will represent to their minds the height of their own perfections, and content they should excel in good works, provided he can make them proud of them.

The time of practising these precepts, my children, will soon be over with you; the world will soon slip thro' your hands, or rather you will soon slip thro' it: It seems but the other day since I received these same instructions from my father, which I am now leaving with you; and the God that gave me ears to hear and a heart to receive what my father said unto me, will I hope give you grace to love and follow the same instructions.

The danger of delaying Repentance.

WHY should I say 'tis yet too soon,
To seek for Heav'n or think of death?
A flower may fade before tis noon,
And I this day may lose my breath.
If this rebellious heart of mine,
Despise the gracious calls of heav'n,
I may be hardened in my sin,
And never have repentance given.
What if the Lord grow wroth, and say?
While I refuse to read and pray,
That he'll refuse to lend an ear,
To all my groans another day?
What if his dreadful anger burn,
While I refuse his offer'd grace,
And all his love to anger turn,
And strike me dead upon the place?
Then 'twill for ever be in vain
To cry for pardon and for grace,
To wish I had my time again,
Or hope to see my master's face.

Against Quarreling and Fighting

LET Dogs delight to bark and bite,
 For this they mostly do:
 Let bears and lions growl and fight,
 For 'tis their nature too:
 But children, you should never let
 Such angry passions rise;
 Your little hands were never made,
 To tear each others eyes.
 Let love thro' all your actions run
 And all your words be mild;
 Live like the blessed Virgin's Son,
 That sweet and lovely child.
 His soul was gentle as a lamb,
 And as his stature grew,
 He grew in favour both with man
 And God his father too.
 Now Lord of all he reigns above.
 And from his heav'nly throne,
 He sees when children dwell in love,
 And marks them for his own.

Love between Brothers and Sisters.

WHatever brawls disturb the street
 There should be peace at home;
 Where Sisters dwell, and Brothers meet
 Quarrels should never come.
 Birds in their little Nests agree,
 And 'tis a shameful sight,
 When children of one Family
 Fall out, and chide, and fight.

Hard

Hard names, at first and threat'ning words,
 That are but noisy breath,
 May grow to clubs and naked swords,
 To murder and to death.
 The Devil tempts one mother's son,
 To rage against another:
 So wicked Cain was hurried on,
 Till he had kill'd his brother.
 The wise will make their anger cool,
 At least before 'tis night;
 But in the bosom of a fool,
 It burns 'till morning light.
 Pardon, O Lord' our childish rage,
 Our little brawls remove;
 That as we grow to riper age,
 Our hearts may all be love.

Against L Y N G.

O 'Tis a lovely thing for youth,
 To walk betimes in wisdom's way,
 To fear a lie, to speak the truth,
 That we may trust to all they say.
 But liars we can never trust,
 Tho' they should speak the thing that's true,
 And he that does one fault at first,
 And lies to hide it, makes it two.
 Have we not known, or hear'd or read,
 How God abhors deceit and wrong!
 How Ananias was struck dead,
 Catche'd with a lie upon his tongue?
 So did his wife Sapphira die,
 When she came in, and grew so bold
 As to confirm that wicked lie,
 That just before, her husband told.

The Lord delights in them that speak
The words of truth, but ev'ry liar
Must have his portion in the lake,
That burns with brimstone and with fire.
Then let me always watch my lips,
Lest I be struck to death and hell,
Since God a book of reek'ning keeps
For every lie that children tell.

Praise for Mercies Spiritual and Temporal.

WHene'er I take my walks abroad,
How many poor I see?
What shall I render to my Lord
For all his gifts to me?
Not more than others I deserve,
Yet God hath giv'n me more;
For I have food, while others starve,
Or beg from door to door.
How many children in the street,
Half naked I behold?
While I am cloath'd from head to feet.
And cover'd from the cold.
While some poor wretches scarce can tell
Where they may lay their head,
I have a house wherein to dwell,
And rest upon my bed.
While others early learn to swear,
And curse, and lie and steal.
Lord, I am taught thy name to fear,
And do thy holy will.
Are these thy favours day by day
To me above the rest?
Then let me love thee more than thy,
And try to serve thee best.

Useful

Useful Instruction by way of Question and Answer

Question 1. **A**FTER mankind was destroyed by the flood, did not God remember Noah and those who were with him in the Ark?

Answer. Yes, and the Lord made a covenant with man, that he would not again destroy the world by water.

Q. 2 What sign did he give of his promise?

A. He appointed his bow in the clouds, as a token thereof.

Q. 3 Did this terrible judgment make a proper impression on the descendants of Noah?

A. No, for it appears from scripture, that it was not long before they forgot this dreadful effect of the divine displeasure.

Q. 4 How does it appear?

A. By mankind's corrupting their ways, and giving themselves up to great wickedness.

Q. 5 Were not some preserved from this general corruption?

A. Yes, the patriarch Abraham a faithful man, who was called the friend of God.

Q. 6 How was his faithfulness manifested?

A. By trusting in the divine promises, and yielding obedience to the Lord's requireing.

Q. 7, What promises did the Lord make to Abraham?

A. That his posterity should be multiplied as the stars of Heaven, that they should one day possess the land of Canaan; and that, of his seed should come, him who was called, *The desire of nations*, even our *Blessed Saviour Jesus Christ*.

Q. 8. What was the testimony of the Lord concerning Abraham?

A. "I know him, that he will command his children, and his household after him; and they shall keep the way of the Lord, to do justice and judgment."

Q. 9. What was the encouragement given him of God.

A. Fear not, Abraham, I am thy shield, and thy exceeding great reward."

Q. 10. Who was Abraham's son?

A. Isaac, a good man, who meditated on the Lord

Q. 11. Who were Isaac's sons?

A. Esau and Jacob?

Q. 12. What was Isaac's command unto his son Jacob?

A. Thou shalt not take a wife of the daughters of Canaan: Arise, go to Padan-Aram and take thee a wife from thence: And God Almighty bless thee.

Q. 13. Did Jacob obey his father?

A. Yes, And as he was travelling thro' a desert land, to a place where he was a stranger, his mind being humbled, the Almighty was pleased to make him sensible that the divine care was over him; even that God himself was near, to guide and protect his creatures, however destitute and lonely their condition might appear.

Q. 14. How was this revealed to him?

A. As he journeyed, when the sun was set, he came to a place, where purposing to tarry all night, he took of the stones of the place,

and put them for his pillow; and laid himself down to sleep. Here he dreamed that he saw a ladder set upon the earth, the top of which reached to Heaven, and the Angels of God ascending and descending on it; and the Lord stood above it, and said, "I am the Lord, God of Abraham, thy father, and the God of Isaac the land whereon thou liest, to thee will I give it, and to thy seed—and in thee, and in thy seed shall all the families of the earth be blessed: And behold, I am with thee, and will keep thee in all places whither thou goest."

Q. 15 Was Jacob sensible of so great a favour?

A. Yes, He awoke out of his sleep and said "Surely the Lord is in this place and I knew it not:" And he was afraid, under a sense that God was so near, and said, "How dreadful is this place; this is none other but the house of God, and this is the gate of Heaven."

Q. 16. Are not all of us always in the same situation as Jacob was, with respect to the divine presence being near?

A. Yes. Tho' men are generally so taken up with the cares, the profits and pleasures of this life, that they are inattentive and insensible of the greatness of the divine favour to them; yet the case of every individual is the same as Jacob's was, God is equally near to them. The angel of the Lord," said David "encampeth round about them that fear him: And Jacob himself, when near his death, in blessing the sons of Joseph, bears testimony to the divine care which he had experienced during the course of his life, when he says the

God' which fed me all my life long, until this day; the angel which redeemed me from all evil, bless the lads.

Q. 17. Who was sold into Egypt; by his brethren?

A. Joseph, one of the sons of Jacob.

A. 18. What was the saying of Joseph when enticed to evil?

A. How can I do this evil, and sin against God?

Q. 19. Did not the Lord bless him, and deliver him out of all his troubles?

A. Yes. The Lord in whom he trusted preserved him, and he became ruler over the land of Egypt.

Q. 20. Who was the meekest man?

A. Moses, who chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin.

Q. 21. What did he do?

A. By the command of the almighty; he led the children of Israel out of Egypt; where they were grievously oppressed.

Q. 22. Did Pharaoh king of Egypt willingly let the people go?

A. Not until the Almighty sent his plagues upon the land of Egypt.

Q. 23. Did he then consent to their departure?

A. Yes, but his heart being hardened, he afterwards followed them with a great army.

Q. 24. What did the Israelites, in this dis-

A. Moses

A. Moses cried unto the Lord, and he divided the Red Sea, so that they passed thro' it as on dry land.

Q. 25. What became of Pharaoh and his host?

A. They followed him into the sea, and the Lord caused the waters to return on them, and they were all drowned.

Q. 26. Did the Israelites continue in obedience?

A. No, they were a rebellious and ungrateful people, and often forgot the Lord their redeemer.

Q. 27. Where did the Almighty deliver the law and commandments unto his people Israel?

A. On mount Sinai, by the hands of his servant Moses.

Q. 28. What were the commandments which God gave them.

A. God spake these words, saying, "I am the Lord thy God, who have brought thee out of the land of Egypt, and out of the house of bondage.

1. "Thou shalt have no other Gods before me.

2. "Thou shalt not make unto thee any graven Image, or the likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth. Thou shalt not bow down thyself to them, nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and shewing mercy unto Thousands of them that love me, and keep my commandments."

3. "Thou

3. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

4. "Remember the sabbath day, to keep it holy; six days shalt thou labour and do all thy work; but the seventh day is the sabbath of the Lord, thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates. For, in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore, the Lord blessed the sabbath day and hallowed it."

5. Honour thy Father and thy Mother that thy days may be long upon the land, which the Lord thy God, giveth thee."

6. "Thou shalt not kill."

7. "Thou shalt not commit adultery."

8. "Thou shalt not steal."

9. "Thou shalt not bear false witness against thy neighbour."

10. "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's."

Q. 29. Who judged Israel after the death of Moses?

A. Joshua.

Q. 30. What was his holy resolution?

A. Choose you whom you will serve; but as for me and my house, we will serve the Lord.

Q. 31.

Q. 31. What became of the people of Israel, after the death of Joshua?

A. They forsook the Lord God of their fathers, and bowed down unto strange Gods, and the Lord forsook them; so that they could no longer stand before their enemies,

Q. 32. Who was dedicated to the Lord?

A. Samuel, who became a prophet of the Lord.

Q. 33. Why was Saul rejected of God?

A. Because he disobeyed the command of God.

Q. 34. Whom did God cause to reign over Israel in Saul's stead?

A. David, whom the Lord raised from a shepherd, to be a king of Israel.

Q. 35. What memorable actions did he perform when but a youth

Q. By the help of the Almighty, he killed a lion and a bear, and slew Goliath, who defied the armies of the living God.

Q. 36. But did not David afterwards fall in to temptation?

A. Yes, and committed gross evil, but he repented from his heart, and the Lord forgave him.

Q. 37. What was his advice to his son Solomon?

A. And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind, for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him

him, he will be found of thee, but if thou forsake him, he will cast thee off for ever.

Q. 38. What did Solomon request of the Lord?

A. Neither riches nor honour, but an understanding heart to do justice and judgment.

Q. 39. What doth Solomon say is the beginning of wisdom?

A. The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy is understanding.

Q. 40. What doth he observe concerning prayer?

A. The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight.

Q. 41. What doth he say of the proud?

A. Every one who is proud in heart, is an abomination unto the Lord.

Q. 42. What advice doth he give children, respecting their parents.

A. My son hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head, and chains about thy neck.

Q. 43. How doth he advise against anger?

Q. Be not hasty in thy spirit to be angry; For anger resteth in the bosom of fools.

Q. 44. What other advice doth he give young people.

A. Remember thy creator in the days of thy youth, while the evil days come not, nor the years draw nigh; when thou shalt say, I have no pleasure in them.

Q. 45.

Q. 45. How doth he sum up the whole matter?

A. Fear God, and keep his commandments; for this is the whole duty of man; For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Q. 46. Whom doth the Psalmist pronounce blessed?

A. Blessed are they that keep judgment, and he that doth righteousness at all times. Blessed are the undefiled in the way, who walk in the law of the Lord: Blessed are they that keep his testimonies, and that seek him with the whole heart.

Q. 47. What does he say will be the end of the upright?

A. Mark the perfect man, and behold the upright: for the end of that man is peace.

Q. 48. How doth he set forth the Lord's care over those that fear him?

A. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him; he will also hear their cry, and will save them.

Q. 49. How doth he pray for the continued assistance of the Holy Spirit?

A. Cast me not away from thy presence, and take not thy holy spirit from me: restore unto me the joy of thy salvation, and uphold me with thy free spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee.

Q. 50. What saith he of those that relieve the poor?

A. Blessed

A. Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth.

Q. 51. What doth the prophet promise in the name of the Lord, unto those that are of an humble and contrite spirit?

A. Thus saith the high and lofty one that inhabiteth eternity, whose name is holy; "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite one."

Q. 52. What doth he say is the effect of righteousness?

A. The work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever.

Q. 53. What doth he say in the name of the Lord, unto those that do righteousness?

A. Hearken unto me, ye that know righteousness, the People in whose heart is my law; fear ye not the reproach of man, neither be afraid of their revilings, for the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be for ever, and my salvation from generation to generation.

Q. 54. How doth he declare his Assurance of God's protecting care of those that trust in him?

A. I will say of the Lord, "He is my refuge and my fortress; my God, in him will I trust.
Surely

Surely he shall deliver thee from the snares of the fowler, and from the noisom pestilence, He shall cover thee with his feathers, and under his wings shalt thou trust; His truth shall be thy shield and buckler,"

Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that wasteth in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousands at thy right hand; but it shall not come nigh thee; Only with thine eyes shalt thou behold, and see the reward of the wicked. Because thou hast made the Lord, which is thy refuge, even the most high thy habitation: there shall no evil befall thee, neither shall any plague come nigh thy dwelling.

Q. 55. How was our blessed Saviour's birth first made known to the world?

A. By a declaration made by the angel of the Lord to the shepherds, of good tidings, of great joy, which should be to all people; for unto you is born this day, in the city of David, a Saviour, which is CHRIST the Lord, And with the angel there was a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men.

Q. 56. What doth our Saviour say, is the first and great commandment?

A. Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength.

Q. 57

Q. 57. And what is the second?

Q. Thou shalt love thy neighbour as thyself.

Q. 58. Who is our neighbour, whom we must love?

A. We are to love all men, and to help every one in distress, to the best of our ability; agreeable to the example given us by our blessed Saviour; in the parable of the good Samaritan; by which it appears, all men even such who by their principles and situation, are most distant from us, are to be considered as our neighbours. The Indians and Ethiopians, or Negroes, are consequently our neighbours, our brethren, whom we are enjoined to love as ourselves, being equally with us the objects of redeeming grace. The apostle writes *Rev. xiv. 6.* That he saw an angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, kindred, tongue and people: Of the Ethiopians, we are particularly told, *Psalms lxxviii. 31* That the Ethiopians shall soon stretch out their hands unto God. And that this is meant of the black people, the Negroes, &c. appears from *Jerem. xliii. 23.* Can the Ethiopian change his skin, or the Leopard his spots, &c.

Q. 59. What rule doth Christ give, for our conduct towards men?

A. All things whatsoever ye would that men should do to you, do ye even so unto them.

Q. 60. Doth not our Saviour enjoin us to love our enemies?

A. Yes

A. Yes, and distinguishes between the former dispensation, and the dispensation he came to establish, when he says, "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you, That ye resist not evil," Again, ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy; but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the children of your father which is in heavn: *Mat. v. 45.* A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another, *John xiii. 34. 35.*

Q. 61. Whom doth our Lord pronounce blessed?

A. Blessed are the poor in spirit, for theirs is the kingdom of God. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they that do hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peace makers, for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake for their's is the kingdom of heaven. And these he bids rejoice, and be exceeding glad, for great is their reward in heaven.

Q. 62. How doth he teach us to worship the Almighty?

A. The hour cometh and now is, when the true worshippers shall worship the father in spirit and in truth; for the father seeketh such to worship him.

Q. 63. Doth he bid us watch and pray?

A. Yes, "What I say unto you, I say unto all, watch; watch and pray, that ye enter not into temptation."

Q. 64. How are we encouraged to pray?

A. Seek and ye shall find; knock and it shall be opened unto you; ask and ye shall receive.

Q. 65. How are we to pray?

A. By the assistance of the holy spirit influencing our understandings with a sense of our necessities.

Q. 66. Did our Saviour set his disciples an example how to pray.

A. Yes after this manner, "Our father which art in heaven, hallowed be thy name; Thy kingdom come; Thy will be done in earth as it is in heaven: Give us this day our daily bread; and forgive us our debts, as we forgive our debtors; And lead us not into temptation, but deliver us from evil: For thine is the kingdom and the power, and the glory for ever. Amen,"

Q. 67. What encouragement is given in the scriptures to repenting sinners?

A. The prophet, speaking in the name of the Lord, says, Seek ye the Lord while he may be found, Call ye upon him while he is near; Let the wicked forsake his way, and the unrighteous

teous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon. *Isa.* lv. 6 As I live, saith the Lord I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; why will ye die? *Jer.* xxxiii. 11.

Q. 68. What caution doth he give his followers, with respect to the danger which is attendant on the amassing of riches; and the love of, and conformity to the world, and its spirit?

A. Lay not up for yourselves treasures upon earth; but lay up for yourselves treasures in heaven (a). How hardly shall they that have riches enter the kingdom of God (b). To which the apostle adds, that they who will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. (c) Love not the world, neither the things that are in the world (d). Whatsoever is born of God, overcometh the world (e). Be not conformed to this world, but be ye transformed by the renewing of your minds (f). Know ye not that the friendship of this world is enmity with God. This is the language of the whole New-testament; the faithful followers of Christ are to die to the world that they may live a new life unto him that died for them; for this plain reason, given by our blessed saviour, that *no man*
can

(a) *Mat.* vi. 19.

(b) *Mark* x, 23.

(c) *1 Tim.* vi. 9.

(d) *1 John* ii. 15.

(e) *1 John* v. 4.

(f) *Rom.* xii. 2.

can serve two masters, whose services are of contrary natures. *Ye cannot serve God and mammon* Where your treasure is, there will your heart be also. *Demas*, saith the apostle, hath forsaken me, having loved this present world. Here the reason is rendered, why so many, after they have made a good beginning, turn aside from the simplicity of the gospel, from the footsteps of the followers of Christ; it is because their minds and affections are set upon the world."

Q. 69. What are the effects of pure wisdom?

A. The wisdom that is from above, is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

Q. 70. From whence come wars and fightings?

The apostle plainly answers the question, when he says, *James* iv. 1. "Come they not from hence, even from your lusts;" from these proceed those destructive wars, which are the occasion of so much distress and misery; and by which so many thousands and tens of thousands, are robbed of God's precious gift of life, and brought to a miserable and untimely end, before they have known the sole benefit of living.

Q. 71. What other destructive practices prevail amongst Christians?

A. Several might be mentioned, but none more generally destructive, than that of the common use of liquors distilled from molasses, grain, fruit, &c. which, tho' remarked upon but

but by few, is yet as dreadful in it's consequences, as those already mentioned.

Q. 72. But are not spirituous liquors thought to be of service in many cases?

A. A very small quantity, may be used for washing sores, and such like purposes; they were in former times, kept only in Apothecaries shops for sale, as other drugs: But as they are now used particularly in drams, are most pernicious and destructive.

Several physicians of note (*) have given it as their sentiments, that these distilled spirits, when taken inwardly, even tho' mixed with water, destroy the human frame; being burning spirits, the use of which brings on many fatal diseases; such as fevers, jaundice, dropsies, consumptions, &c whereby multitudes are daily destroyed, That they parch up, and contract the stomach to half its natural size, like burnt leather; and rot the entrails; As is evident not only by opening the bodies of those persons who are killed by drinking them, but also by what Doctor Hoffman says, was observed of the effect, which the caustice, fiery remaining wash of the distillers, has on the guts of those hogs, which in some places are fed by it; which are thereby so tendered, that puddings cannot be made in them. Wherefore all people who have any regard to their health and lives, ought to tremble at the cravings for such poisonous liquors, which shorten and destroy the lives of such multitudes of people. It is farther observable, that the free use of those spirits, de-

(*) Doctor: Hoffmam, Cheyne, Short, Lind, Buchan, &c.

praves the morals of those who addict themselves thereto; the feelings of their minds are gradually benumbed; an insensibility to the healing influences of grace prevails, and many become profane, and regardless of their duty to God and man.

Q. 73. What drink is best suited to maintain the health of our bodies, and stability of our minds?

A. Without doubt, water is the primitive drink, which the benevolent father of mankind intended, and the usage of former ages points out as the most suitable for general use. Water is a simple pure fluid, best fitted for diluting, moistening and cooling, which are the only ends of drink appointed by nature: and happy had it been for the human race, if other liquors had not been invented; from the use of which in a great measure, are derived many of those various diseases, which so much oppress mankind.

Experience also sheweth, that wine and fermented liquors, tho' much less hurtful than distilled liquors, yet if used as common diluters of food, will in many people, inflame the blood and bring on the gout, stones, gravel, rheumatism and other like disorders.

In early times, the diseases of the inhabitants of these provinces were few, when their drink was chiefly water.

Q. 74. Is it not a prevailing opinion, that hard labour could not be supported without the use of strong liquors?

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A. Yes. But several physicians, particularly Doctor Buchan, whose treatise called *Domestic Medicine*, has been several times reprinted, tells that this opinion, tho' common, is very erroneous; and that on the contrary, "Men who never
"tasted strong liquors, are not only able to
"endure more fatigue, but also live much longer
" ~~as~~ than those who use them daily."

Q. 75, Is it not likely, that the great use of spirituous liquors will, in time, be restrained?

A. Yes. Endeavours have, of late years, been used, by several considerate persons, to persuade the labouring people to refrain from the use of rum, particularly in harvest; proposing to add to the labourer's wages, the value of the spirit usually given them, and to give the labourer proper food, with plenty of weak drink, often ~~er~~ than usual [*]. These persons have brought in their harvest with much more advantage to themselves, and satisfaction to the labourers they have employed, than when they made use

[*] Molasses and water, with or without a little cider make it more pleasant, has been found very proper. And here it may be noted, that any quantity of good molasses, by distillation, yield more than the same quantity of proof spirits. And that a considerable quantity of molasses if taken with bread at one time, as I am credibly informed the Indians will sometimes do, will not intoxicate the spirituous parts in the molasses being properly united by our good and wise Creator, with the earthy and balmy parts, so as to make it quite friendly to nature; but when by distillation, the spirituous parts are separated from the other, it becomes a fiery liquid, destructive of the human frame. Good small-beer, or even milk and water which is the drink principally used by labouring people in most parts of Europe, might, if used with care, prove sufficient.

of rum, or other spirits. Should this practice take place, it would prove a great blessing, particularly to the labouring people; one half of whom (a physician of this country, hath given as his sentiments) die sooner than they otherwise would do, solely by the use of spirituous liquors. Besides, it would discourage the distillation of rye and other grain, a practice which is not only a great hurt to the poor, in raising the price of bread, but it must also be very offensive to God, the great and good father of the family of mankind, that people should, in their earthly and corrupt wisdom, pervert their Maker's benevolent intention, in converting the grain he hath given to us as the staff of life, into a fiery spirit, so destructive of the human frame; and attended with the other dreadful consequences already mentioned.

IT is a very remarkable saying of our Lord and Saviour to his disciples: *Blessed* are your eyes, for they see; and your ears for they hear.

This teaches us, that the dulness and heaviness of men's minds, with regard to spiritual matters is so great, that it may justly be compared to the want of eyes and ears, and that God has so filled every thing, and every place, with motives and arguments for a godly life, that they who are but so blessed, so happy, as to use their eyes and their ears, must needs be affected with them.

Now that this was in a more special manner the case of those, whose senses were witnesses of the life, miracles and doctrines of our blessed

Lord, yet it is as truly the case of all Christians at this time.

For the reasons of religion, and the calls to piety, are so written and engraved upon every thing, and present themselves so strongly and so constantly to all our senses, in every thing that we meet, that they can only be disregarded by eyes that see not, and ears that hear not.

What greater motives to a religious life than the vanity and poorness of all worldly enjoyments? and yet who can help seeing and feeling this, every day of his life. What greater call to look towards God, than the pains, the sickness, the crosses and vexations of this life; and yet whose eyes and ears are not daily witnesses of them?

What miracles could more strongly appeal to our senses, or what message from heaven speak louder to us, than the daily dying and departure of our fellow-creatures does. Let us but intend to see and hear, and then the whole world becomes a book of wisdom and instruction to us.

All the mistakes and disappointments that happen to ourselves, all the miseries and errors that we see in other people, become so many plain lessons of advice to us, teaching us with as much assurance as an angel from heaven, that we can no ways raise ourselves to any true happiness, but by turning all our thoughts, our wishes and endeavours after the happiness of another life.

And, if to these admonitions and instructions which we receive from an experience of the state of human life, if to these we add the light

of religion, those great truths which the Son of God has taught us; it will be then as much past all doubt, that there is but one happiness for man, as that there is but one God.

Was all to die with our bodies, there might be some pretence for those different sorts of happiness that are now so much talked of. But since our all begins at the death of our bodies; since all men are to be immortal, either in misery or happiness, in a world entirely different from this; since they are all hastening hence at all uncertainties, as fast as death can cut them down, some in sickness, some in health, some sleeping, some waking, some at midnight, others at cock-crowing, and all at hours that they know not of; is it not certain, that no man can exceed another in joy and happiness, but so far as he exceeds in those virtues which fit him for a happy death.

Serena is a lady possessed of a considerable estate, whose time and fortune is wholly employed in what is called a genteel, fashionable way of life. Now, agreeable to the doctrine of the Gospel, if *Serena* had been obliged by the necessities of life, to wash cloaths for a maintenance, to wait upon some mistress, or to procure a poor living by teaching little children, it would then have been her duty to serve and glorify God by such humility, obedience and faithfulness, as might adorn that state of life in which it had pleased God to place her. It would have been her duty to improve that one talent in the best manner she was able; that when the time came that mankind were to be rewarded for
their

their labours, she might be received with a *Well done good and faithful servant, enter thou into the joy of thy Lord.* But as God has given her five talents, as he has placed her above the necessities of life, in the happy liberty of chusing the most exalted ways of virtue; as he has left her nothing to do but to make the best use of a variety of blessings, to make the most of a short life, in studying her own perfection, the honour of God and the good of her neighbour, it is her business and duty to turn her five talents into five more, and, to consider how her time, health and fortune, may be made so many happy means of purifying her own soul, improving her fellow-creatures in the ways of virtue, and carrying her at last to the greatest height of eternal glory. As she has no mistress to serve, her own soul ought to be the object of her daily care; she is called to mourn for its impurities and imperfections, and study all ways and means of restoring it to its primitive purity. This, *Serena* is your indispenible duty; for as sure as God is one God, so sure it is, that he has but one command to all mankind, whether they be bound or free, rich or poor; and that is, to act up to the excellency of that nature which he has given them, to live by reason, to walk in the light of religion, to glorify God in all his gifts, and dedicate every state and condition of life to his service.

As the holiness of Christianity consecrates all estates and employments of life unto God, so are we more especially obliged to observe this religious exactness in the use of our estates and for-

(127)
fortunes, because, if we waste them, we don't waste a trifle, that signifies little; but we waste that, which might be made as eyes to the blind, as a husband to the widow, and as a father to the orphan. If a man had eyes, hands and feet, that he could give to those that wanted them; if he should either lock them up in a chest, or please himself with some needless and ridiculous use of them, instead of giving them to his brethren that were blind and lame; should we not justly reckon him an inhuman wretch, if he should rather choose to amuse himself with furnishing his house with those things, than to entitle himself to an eternal reward, by giving them to those that wanted eyes and hands; might we not justly reckon him mad? For after we have satisfied our own sober and reasonable wants, all the rest of our money is like spare eyes and hands; something that can only be well used, by giving it to those that want it. These tempers, and this use of our worldly goods, is so much the doctrine of all the New Testament, that you can't read a chapter without being taught it, particularly that remarkable passage at *Mat. xxv. 31.---46.*

“ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on his left.

Then shall the King say unto them on his right hand, Come, ye blessed of my father, in-

herit the kingdom prepared for you from the foundation of the world; for I was an hungred, and ye gave me meat, I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick or in prison, and came unto thee?

And the King shall answer and say unto them, Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger and ye took me not in; naked and ye clothed me not; sick and in prison, and ye visited me not.

Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Then shall he answer them, saying, Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal."

Select

Select REFLECTIONS and MAXIMS, by
WILLIAM PENN.

WE are apt to call things by wrong names: we will have prosperity to be happiness, and adversity to be misery; tho' this is the school of wisdom, and often the way to eternal happiness.

If thou wouldst be happy, bring thy mind to thy condition, and have an indifferency for more than what is sufficient.

Have but little to do, and do it thyself; and do to others, as thou wouldst have them do to thee: So thou canst not fail of temporal felicity.

The generality are the worse for their plenty; the voluptuous consume it; the miser hides it; 'tis the good man that uses it, and to good purposes; but such are hardly found among the prosperous.

Neither make, nor go to feasts; but let the laborious poor bless thee at home, in their solitary cottages.

Never esteem any man, or thyself, the more for money; nor think the meaner of thyself, or another for want of it: Virtue being the just reason of respecting, and the want of it, of slighting any one.

A man, like a watch, is to be valued for his going; he that prefers him upon other accounts, bows to an idol.

Excess in apparel is a costly folly; the very trimming of the vain world, would clothe all the naked one.

Choose thy clothes by thine own eyes, not another's. The more plain and simple they are,

the better; neither unshapely nor fantastical; for use and decency, not pride.

If thou art clean and warm, it is sufficient; for more doth but rob the poor, and please the wanton.

If thou hast done an injury to another, rather own than defend it: One way thou gainest forgiveness, the other thou doublest the wrong: True honour will pay treble damages, rather than justify one wrong by another.

In controversies, it is but too common for some to say, "Both are to blame, to excuse their own unconcernedness; which is a base neutrality." Others will cry, "They are both alike;" thereby involving the injured with the guilty, to mince the matter for the faulty, or cover their own injustice to the wronged party.

Avoid company, where it is not profitable or necessary; and on those occasions, speak little, and last: Silence is wisdom, and always safe where speaking is folly. Some are so foolish as to interrupt and anticipate those that speak, instead of hearing and thinking before they answer; which is uncivil, as well as silly.

Where thou art obliged to speak, be sure to speak the truth; for equivocation is half way to lying; as lying is the whole way to hell.

Believe nothing against another, but upon good authority: Nor report what may hurt another, unless it be a greater hurt to others to conceal it.

If thou wouldst be obeyed, being a father; being a son, be obedient: Rebellion in children was made death by God's law, and the next sin

o idolatry in the people; which is renouncing of God, the great parent of all.

Have a care of that base evil, detraction; it is the fruit of envy, as that is of pride, the immediate offspring of the devil. Virtue is not secure against envy; men will lessen what they will not imitate.

They that censure, should practise, or else let them have the first stone, and the last too. Despise nobody, nor no condition, lest it come to be thy own.

Tho' meddling is a fault, yet helping is a duty: and we have a call to do good, as often as we have the power and occasion. He that does good, for God's sake, seeks neither praise nor reward, tho' sure of both at last.

The *humble*, in the parable of the day of judgment, forgot their good works; *Lord, when did we do so and so?*

Content not thyself that thou art virtuous in general, for one link being wanting, the chain is defective. Perhaps thou art rather innocent than virtuous, and owest more to thy constitution, than thy religion. Innocent, is not to be guilty, but virtuous, is to overcome evil inclinations. If thou hast not conquered thyself in that which is thy own particular weakness, thou hast no title to virtue, tho' thou art free of other men's sins.

The humble, meek, merciful, just and devout souls are everywhere of one religion; and when death hath taken off the mask, they will know one another, tho' the divers liveries they wear here, make them strangers.

Grace perfects, but never sours or spoils nature: A devout man is one thing, a stickler is quite another. A good end cannot sanctify evil means, nor must we ever do evil that good may come of it. Some people think they may rail, hate and kill too, so it be but for God's sake; but nothing in us, unlike him, can please him.

It is as great presumption to send our passions upon God's errand, as it is to palliate them with God's name: Zeal dropt in charity is good; without it, good for nothing, for it devours all it comes near.

We are ready to retaliate, rather than forgive, or gain by love and information; and yet we could hurt no man, that we believe loves us. Let us then try what love will do; for if men do once see we love them, we should soon find they would not hurt us.

Force may subdue, but love gains; and he that forgives first, wins the laurel.

I find most people agree, whatsoever were their animosities, when humbled by the approaches of death. Then they forgive, they pray for, and love one another; which shews us that it is not our reason, but our passions, that make and hold up the feuds, that reign among men in their health and fulness. They, therefore, that live nearest to that which they should die to, must certainly live best. Did we believe a final reckoning and judgment, or did we think enough of what we do believe, we should allow more love in religion than we do; since religion is nothing else but love to God and man.

Wife

WISE PRECEPTS, *from the Economy of*
HUMAN LIFE.

HAPPY is the man, who hath sown in his heart the seeds of benevolence; the produce thereof shall be charity and love.

From the fountain of his heart shall rise rivers of goodness; and the streams thereof shall overflow, for the benefit of mankind.

He assisteth the poor in their trouble; he rejoiceth in furthering the prosperity of all men.

He censureth not his neighbours, he believeth not the tales of envy and malevolence; neither repeateth he their slander.

He forgiveth the injuries of men, he wipeth them from his remembrance; revenge and malice have no place in his heart.

For evil he returneth not evil, he hateth not even his enemies; but requiteth their injustice with friendly admonition.

The griefs, and anxieties of men, excite his compassion; he endeavoureth to alleviate the weight of their misfortunes, and the pleasure of success rewardeth his labour.

He calmeth the fury, he healeth the quarrels of angry men, and preventeth the mischiefs of strife and animosity.

He promoteth in his neighbourhood, peace, and good will; and his name is repeated with praise and benediction.

As blossoms and flowers are strewed upon earth by the hand of spring; as the kindness of summer produceth, in perfection, the bounties of harvest; so the smiles of pity shed blessings on the children of misfortune.

He who pitieth another, recommendeth himself; but he who is without compassion, deserveth it not.

The tears of the compassionate are sweeter than dew-drops, falling from roses, on the bosom of the spring.

Shut not thine ear, therefore, against the cries of the poor; neither harden thine heart against the calamities of the innocent.

When the fatherless call upon thee, when the widow's heart is sunk, and she implores thy assistance with tears of sorrow; O! pity her affliction, and extend thy hand to those who have none to help them.

When thou seest the naked wanderer of the street, shivering with cold, and destitute of habitation; let bounty open thine heart, let the wings of charity shelter him from death, that thine own soul may live.

Whilst the poor man groaneth on the bed of sickness; whilst the unfortunate languish in the horrors of a dungeon, or the hoary head of age, lifts up a feeble eye to thee for pity, O how canst thou riot in superfluous enjoyments, regardless of their wants, unfeeling of their woes!

But woe unto him that heapeth up wealth in abundance, and rejoiceth alone in the possession thereof:

That grindeth the face of the poor, and considereth not the sweat of their brows.

He thriveth on oppression, without feeling; the ruin of his brother disturbeth him not.

His

His heart is hardened, with the love of wealth, no grief nor distress can make impression upon it.

But the curse of iniquity pursueth him; he liveth in continual fear; the anxiety of his mind, and the rapacious desires of his own soul, take vengeance upon him, for the calamities he hath brought upon others.

O what are the miseries of poverty, in comparison with the gnawings of this man's heart!

Let the poor man comfort himself, yea, rejoice; for he hath many reasons,

He sitteth down to his morsel in peace, his table is not crowded with flatterers and devourers,

Debarred from the dainties of the rich, he escapeth also their diseases.

The bread that he eateth is it not sweet to his taste? The water he drinketh is it not pleasant to his thirst? Yea, far more delicious than the richest draughts of the luxurious.

His labour preserveth his health, and procureth him repose; to which the downy bed of sloth is a stranger.

He limiteth his desires with humility, and the calm of contentment is sweeter to his soul, than all the acquirements of wealth and grandeur.

Consider, thou who art a parent, the importance of thy trust; the being thou hast produced, it is thy duty to support.

Prepare him with instruction, and season his mind with the maxims of truth.

Watch the bent of his inclinations, set him right in his youth, and let no evil habit gain strength with his years. So

So may he rise like a cedar on the mountains ;
his head shall be seen above the trees of the
forest.

A wicked son is a reproach to his father ;
but he that doth right, is an honour to his grey
hairs.

The soil is thine own, let it not want culti-
vation ; the seed which thou sowest, that also
thou mayst expect to reap.

Teach him obedience, and he shall bless
thee ; teach him modesty, and he shall not be
ashamed.

Teach him gratitude, and he shall receive
benefits ; teach him charity, and he shall gain
love.

Teach him temperance, and he shall have
health ; teach him sincerity, and his own heart
shall not reproach him.

Teach him benevoence, and his mind shall
be exalted ; teach him religion, and his death
shall be happy.

From the creatures of God let man learn
wisdom, and apply to himself the instruction
they give.

Go to the desert, my son ; observe the young
stork of the wilderness, let him speak to thy
heart ; he beareth on his wings his aged fire,
he lodgeth him in safety, and supplieth him
with food.

The piety of a child is sweeter than the incense
of Persia ; yea, more delicious than odours, wait-
ed from a field of Arabian spices, by the western
gales.

Which the heart of his mother loves, let him be
in his youth, and let not evil habit gain
on him with his years.

Be grateful then to thy father, for he gave thee life; and to thy mother, for she sustained thee. They have watched for thy welfare, they have toiled for thy ease; do honour therefore to their age, and let not their grey hairs be treated with irreverence.

Forget not thy helpless infancy, nor the frowardness of thy youth, and indulge the infirmities of thy aged parents; assist and support them in the decline of life.

So shall their hoary heads go down to the grave in peace; and thine own children, in reverence of thy example, shall repay thy piety with filial love.

Indulge not thyself in a passion of Anger; it is whetting a sword to wound thine own breast, or murder thy friend.

Seest thou not that the angry man loseth his understanding? Whilst thou art yet in thy senses, let the wrath of another be a lesson to thyself: Do nothing in a passion. Why wilt thou put to sea in the violence of a storm?

If it be difficult to rule thine anger, it is wise to prevent it; avoid therefore all occasions of falling into wrath, or guard thyself against them whenever they occur.

Harbour not revenge in thy breast; it will torment thy heart, and discolour its best inclinations.

Be always more ready to forgive, than to return an injury; he that watches for an opportunity of revenge, lieth in wait against himself, and draweth down mischief on his own head.

A mild

A mild answer to an angry man, like water cast upon the fire, abated his heat; and from an enemy he shall become thy friend.

Consider how few things are worthy of anger, and thou wilt wonder that any but fools should be wroth. In folly or weakne's it always beginneth; but remember, and be well assured, it seldom concludeth without repentance.

In all thy dealings with men, be impartial and just; and do unto them, as thou wouldst they should do unto thee.

Be faithful to thy trust, and deceive not the man who relieth upon thee.

Oppress not the poor, and defraud not of his hire the labouring man.

When thou sellest for gain, hear the whisperings of conscience, and be satisfied with moderation; nor from the ignorance of the buyer make any advantage.

Forget not, O Man! That thy station on earth is appointed by the wisdom of the Eternal; who knoweth thy heart; who seeth the vanity of all thy wishes, and who often, in mercy, denieth thy requests.

Yet for all reasonable desires, for all honest endeavours, his benevolence hath established, in the nature of things, a probability of success.

The uneasiness thou feelest, the misfortunes thou bewailest, behold the root from whence they spring: even thine own folly, thine own pride, thine own distempered fancy.

Murmur not, therefore, at the dispensations of God, but correct thine own heart; neither say within thyself, if I had wealth or power, or leisure

leisure I should be happy; for know, that they
all of them bring to their several possessors, their
peculiar inconveniencies.

The poor man seeth not the vexations and
anxieties of the rich; he feeleth not the difficul-
ties and perplexities of power, neither knoweth
he the wearisomeness of leisure; and therefore it
is that he repineth at his lot.

When thy bed is straw, thou sleepest in securi-
ty; but when thou stretchest thyself on roses,
beware of the thorns.

Hence envy not the appearance of happines
in any man, for thou knowest not his secre
tarys.

To be satisfied with a little, is the greatest
wisdom; and he that increaseth his riches, increas-
eth his cares; but a contented mind is a hidden
treasure, and trouble findeth it not.

Yet if thou sufferest not the allurements of
fortune to rob thee of justice, or temperance, or
charity, or modesty, even riches themselves, shall
not make thee unhappy.

Perils and misfortunes, and want, and pain, and
injury, are more or less the certain lot of every
man that cometh into the world.

It behoveth thee, therefore, O child of cala-
mity, early to fortify thy mind with courage
and patience, that thou mayest support, with a be-
coming resolution, thy allotted portion of human
evil.

A noble spirit disdaineth the malice of fortune;
his greatness of soul is not to be cast down: He
hath not suffered his happiness to depend on her
smiles, and therefore with her frowns he shall not
be dismayed.

As

As a rock on the sea-shore, he standeth firm
and the dashing of the waves disturbeth him
not.

He raiseth his head like a tower on a hill, and the
arrows of fortune drop at his feet.

In the instant of danger, the courage of his
heart sustaineth him; and the steadiness of his
mind beareth him up.

Under the pressure of misfortunes, his calmness,
alleviates their weights, and his constancy shall
surmount them.

The terrors even of death, are no terrors to the
good; he, that committeth no evil, hath nothing
to fear.

Terrify not thy soul with vain fears, neither
let thy heart sink within thee, from the phantoms
of imagination: From fear proceedeth misfortune;
but he that hopeth, helpeth himself.

In all thy desires, let reason go along with thee,
and fix not thy hopes beyond the bounds of pro-
bability; so shall success attend thy undertak-
ings, thy heart shall not be vexed with disappoint-
ments.

And hence shalt thou learn, that the cup of fe-
licity, pure and unmixed, is by no means a draught
for mortal man.

Virtue is the race, which God has set him to
run: and happiness the goal; which none can ar-
rive at; till he hath finished his course, and re-
ceived his crown, in the mansions of eternity.

As the torrent, that rolleth down the mountain,
destroyeth all that is borne away by it; so doth
common opinion overwhelm reason in him who
submitteth to it without saying, What is thy
foundation.

Better

Better is the sorrow that leadeth to contentment, than the joy that rendereth man unable to endure distress.

He who calleth prosperity his good; who hath said unto her; "With thee will I establish my happiness:" Lo! he anchoreth his vessel in a bed of sand, which the return of the tide washeth away.

Misfortunes are never messengers without an errand; They either come to correct past errors, reform the present, or prevent the future.

He that giveth to the poor lendeth to the Lord, and that which he hath given, will he pay him again: If Heathens could say, we are not born for ourselves, surely Christians should practise it.

It is a commendation to be that which a crowd of fools call singular: There can hardly be a severer thing said of a man in this unthinking and corrupt age than that he is like the rest of the world.

Wouldst thou learn to die nobly, let thy vices die before thee. Happy is he, who endeth the business of life before his death; who when the hour of it cometh, hath nothing to do but to die: Who wisheth not delay, because he hath no longer use of time.

Finally, O son of society, Examine thy heart, call remembrance to thy aid; and, if in any of these things thou hast transgressed, take sorrow and shame to thyself, and make speedy reparation, to the utmost of thy power.

Tenderness

Tendernefs and Sympathy to the Creatures.

TAKE not away that life you cannot give,
 For all things have an equal right to live.
 Kill noxious creatures where 'tis sin to save,
 This only just prerogative we have. *Dryden.*

Oh! Let not on thy hook the tortur'd worm
 Convulsive twist, in agonizing folds;
 Which, by rapacious hunger swallowed deep,
 Gives, as you tear it from the bleeding breast
 Of the weak helpless uncomplaining wretch,
 Harsh pain and horror to the tender heart.

Thompson's Seasons.

Why didst thou murder yonder harmless fly,
 Because 'tis good for nothing dost thou cry?
 The same of thee tho' now so vain and gay,
 As justly might superior Beings say:
 And yet thou liv'st to form this impious thought,
 And set thy Maker's handywork at nought.

The Christian's Wish.

Thro' each event of this inconstant state
 Preserve my temper equal and sedate,
 Give me a mind that wholly can despise,
 The low designs and little arts of vice;
 Be my Religion such as taught by thee,
 Alike from pride or superstition free;
 Inform my judgment, regulate my will,
 My reason strengthen, and my passion still.

Tho' plunged in ill's and exercised in care,
 Yet never let the noble mind despair;
 For blessings always wait on virtuous deeds;
 And, tho' a late, a sure reward succeeds.

*A short Account of the Progress and effect of
the P L A G U E, the last Time it spread in
the City of LONDON.*

IN the Year 1665 the city of London was sorely visited by the Plague: An account of the progress and effects of that visitation was kept by a citizen who remained there during the whole time of the sickness, and appears to have been candid and judicious in his remarks thereon. I trust my readers may, in a short description of that memorable judgment, meet with such lessons of best Wisdom, which nothing can so effectually produce, as a close and serious converse with death and the grave. The introduction of this contagion in London, was by some goods imported from Holland, which had been brought thither from the Levant. It first broke out in the house where the first goods were opened, from whence it spread to other houses. In the first house that was infected there died four persons: A neighbour, gave the distemper to her family, and died with all her household. The parish officers who were employed about the sick persons being also infected, the physicians perceived the danger, and upon narrow inspection were assured, that it was indeed the Plague with all its terrifying particulars, and that it threatened a general infection.

By the end of July the contagion had spread and increased to a great degree; Sorrow and sadness sat upon every face; and though some parts,

parts were not yet overwhelmed, all looked deeply concerned. *London* might well be said to be all in tears, the mourners did not go about the streets; for nobody made a formal dress of mourning for their nearest relations, but the voice of mourning was indeed heard in the streets; the shrieks of women and children at the windows and doors of their houses, where their dearest relations were dying, were so frequent to be heard as we passed the streets, that it was enough to pierce the stoutest heart in the world. Tears and lamentations were seen almost in every house, especially in the first part of the visitation; for towards the latter end people did not so much concern themselves for the loss of their friends, expecting that themselves should be summoned the next hour.

It was a time of very unhappy breaches amongst us; in matters of religion, divisions and separate opinions prevailed; the Church of *England* was lately restored, and the Presbyterians and other professions had set up their meetings for worship, apart, in which they were frequently disturbed, the government endeavouring to suppress their meetings. But this dreadful visitation reconciled the different parties and took away all manner of prejudice and scruple from the people. But after the sickness was over, that spirit of charity subsided, and things returned to their own channel again. Here we may observe that a nearer view of death would reconcile men of good principles to one another, and that it is chiefly owing to our easy situations in life, and our
 putting

putting these things far from us, that our breaches are fomented, and that there is so much prejudice and want of Christian charity and union amongst us. A close view and converse with death or with diseases that threaten death, would scum off the gall of our temper, remove our animosities and bring us to see with different eyes. On the other side of the grave we shall all be brethren again.

The inns of court were now all shut up, there were but few lawyers to be seen in the city, indeed there was no need of them, for quarrels and divisions about interest had ceased; every body was at peace.

It was also worthy of observation, as well as fruitful of instruction, to observe with what sincerity the people of all persuasions embraced the opportunities they had of attending upon the public worship, and other appointed times of devotion, as humiliations, fastings, and public confessions of sins, to implore the mercy of God and avert the judgment which hung over their heads. The churches were so thronged, that there was often no coming near, no, not to the very door of the largest churches. There were also daily prayers appointed morning and evening, at which the people attended with uncommon devotion.

All plays and interludes which had lately begun to increase amongst us, were forbid; the gaming tables, publick dancing rooms and music-houses which multiplied and began to debase the manners of the people, were shut up and suppressed, finding indeed no trade; and

the minds of the people were generally humbled and agitated with other things, death was before their eyes, and every body began to think of their graves.

The infection still gradually increased till the middle of August when there died a thousand a day, by account of the weekly bills, though they never gave a full account by many thousands; many of the parish officers were taken sick themselves and died when their account was to be given in. The parish of Stepney alone had within the year, one hundred and sixteen sextons, grave-diggers, and carriers of the dead, &c. Indeed the work was not of a nature to allow them leisure to take an exact tale of the dead bodies, which were all thrown together in the *dark* a pit, to which no man could come near without the utmost peril.

Death did not now hover over every one's head only, but looked into their houses and chambers, and even stared in their very faces, and though there was some stupidity and dullness of mind, yet there was a great deal of just alarm sounded in the inmost soul. Many consciences were awakened; many hard hearts melted into tears; many a penitent confession was made of crimes long concealed. People might be heard even in the streets as we passed along calling upon God for mercy, through Jesus Christ, and saying; I have been a thief; I have been an adulterer: I have been a murderer, and the like; and none durst stop to make inquiry into such things, or to administer comfort to the poor creature, who in the anguish both of

soul and body thus cried out. Many were the warnings that were then given by dying penitents to others, not to put off and delay their repentance to a day of distress, that such a time of calamity as this was no time for repentance. I wish says the author, I could repeat the very sound of those groans and exclamations that I heard from some poor dying creatures, when in the height of their agonies and distress: and that I could make him that reads this, hear as I imagine, I now hear them, for the sound seems still to ring in my ears. In the beginning of September the number of burials increasing, the church-wardens of Aldgate parish ordered a large pit to be dug, to hold all the dead which might die in a month, it was about forty feet long, and sixteen broad; some blamed the church-wardens for suffering such a frightful gulf to be dug; nevertheless in two weeks they had thrown more than eleven hundred bodies into it, when they were obliged to fill it up, as the bodies were come within six feet of the surface. My curiosity drove me to go and see this pit, when there had been near four hundred people buried in it, I got admittance into the church-yard, by means of the sexton, who was a sensible, religious man. He would have persuaded me not to go, saying, *That it was indeed their duty to venture, and in it they might hope to be preserved: but that, as I had no apparent call, he thought, my curiosity could not justify my running that hazard.* I told him, *I had been pressed in my mind to go, and that perhaps it might be an instructing sight.* Nay, says the good man, if you will

venture upon that score, in the name of God go in, it will be a sermon to you, it may be the best you ever heard in your life. His discourse had shocked my resolution, and I stood wavering for a good while; but just then I heard the bell-man, and the cart, loaded with dead bodies, appearing, I went in. There was nobody, that I could perceive, at first with the cart but the buriers, and the man that led the cart; but when they came to the pit, they saw a man muffled in a cloak, who appeared in great agony; the buriers immediately gathered about him, supposing he was one of those poor delirious or desperate creatures, that would sometimes run to the pit, wrapt in blankets, and throw themselves in, and as they said bury themselves. When the buriers came to him, they soon found he was neither desperate nor distempered in mind, but one oppressed with a dreadful weight of grief, having his wife and several children all in the cart, that was just come in with him, and he followed in agony and excess of sorrow. He calmly desired the buriers to let him alone, said he would only see the bodies thrown in, and go away; so they left importuning him. But no sooner was the cart turned round, and the bodies shot into the pit promiscuously, which was a surprise to him, for he at least expected, they would have been decently laid in, though indeed he was afterwards convinced that was impracticable, I say no sooner did he see the sight, but he cried out aloud, unable to contain himself, and fell down in a swoon; the buriers ran to him and took him up, and when he was

come to himself, led him to a place where he was taken care of. He looked into the pit again as he went away, but the buriers had covered the bodies so immediately with throwing earth, that nothing could be seen. The cart had in it sixteen or seventeen bodies. Some were wrapt up in linen sheets, some in rugs, some little other than naked, or so loose, that what covering they had fell from them, in the shooting out of the cart, and they fell quite naked among the rest; but the matter was not much to them, or the indecency much to any one else, seeing they were to be huddled together into the common grave of mankind; for there was no difference made, but poor and rich went together; there was no other way of burials, neither was it possible there should.

John Hayward, under-sexton, that is, grave-digger and bearer of the dead, never had the distemper at all, but lived about twenty years after it. His wife was employed to nurse the infected people; yet she herself never was infected. The only preservative he used against the infection, was holding garlick and rue in his mouth, and smoaking tobacco; this I had from his own mouth. His wife's remedy was washing her head in vinegar, and sprinkling her head-clothes so with vinegar, as to keep them always moist; and if the smell of any of those she waited on was more than ordinary offensive, she snuffed vinegar up into her nose, sprinkled her head-clothes and held a handkerchief wetted with vinegar to her mouth.

And here I must not omit mentioning the disposition of the people of that day, with respect

spect to their charity to the poor, which indeed was very large both in a public and a private way. Some pious ladies were so zealous in this good work, and so confident in the protection of providence in the discharge of this great duty, that they went about themselves distributing alms, and visiting the poor families that were infected, in their very houses, appointing nurses and apothecaries to supply them with what they wanted; thus giving their blessings to the poor in substantial relief, as well as hearty prayers for them. I will not undertake to say, that none of those charitable people were suffered to die of the plague, but this I may say, that I never knew any of them miscarried, which I mention for the encouragement of others in case of like distress; and doubtless, if they, *that give to the poor, lend to the Lord, and he will repay it*, those that hazard their lives to give to the poor, and to comfort and assist them in such a misery as this, may hope to be protected therein.

From the middle of August to the middle of September the infection still increased and spread itself, with an irresistible fury; it was reckoned, that during that time there died no less than sixteen hundred a day, one day with another. It was then that the confusion and terror was inexpressible; the courage of the people appointed to carry away the dead began to fail them; the vigilance of the magistrates was now put to the utmost trial. At last the violence of the distemper came to such a height that the people sat still, looking at one another, and

and seemed quite abandoned to despair. In a word, people began to give themselves up to fear, that there was nothing to be expected but a universal desolation. This despair made people bold and venturous, they were no more shy of one another, as expecting there was now no avoiding the distemper, but that all must go, this brought them to crowd into the churches, they enquired no more what condition the people who sat near them were in, but looking upon themselves also as so many dead corpses, they came to the churches without the least caution, and crowded together as if their lives were of no consequence, compared to the work which they were come about: Indeed, their zeal in coming, and the earnestness and affectionate attention they shewed to what they heard, made it manifest what value people would put upon the worship of God, if they thought every day they attended the church, would be their last. It was in the height of this despair, that it pleased God to stay his hand, and to slacken the fury of the contagion, in a manner as surprising as that of its beginning, and which demonstrated it to be his own particular hand above the agency of means; nothing but omnipotent power could have done it; the contagion, despised all medicine; death raged in every corner, and had it gone on as it did then, a few weeks more would have cleared the town of all its inhabitants. In that very moment when thirty thousand were dead in three weeks, nay, when it was reported three thousand died one in night, and an hundred thousand more were

were taken sick, when we might well say, *Vain was the help of man*, it pleased God to cause the fury of it to abate, and by his immediate hand to disarm the enemy. It was wonderful; The physicians were surprized, wherever they visited to find their patients better, and in a few days every body was recovering: Nor was this by any medicine found out, or any new method of cure discovered, but it was evidently from the secret invisible hand of him that had at first sent this disease, as a judgment upon us. Let the philosophers search for reasons in nature to account for it, and labour as much as they will to lessen the debt they owe to their Maker; those physicians who had the least share of religion in them, were obliged to acknowledge, that it was all supernatural. The streets were now full of poor recovering creatures, who appeared very sensible and thankful to God for their unexpected deliverance: Yet I must own that as for the generality of the people, it might too justly be said of them, as was said of the children of *Israel*, after they had been delivered from the host of *Pharaoh*, that *they sung his praise, but they soon forgot his works.*

* * * * *

When the storm thickens and the thunder rolls,
 When the earth trembles to the affrighted poles;
 The virtuous mind, nor doubts nor fears assail,
 For storms are zephyrs, or a gentler gale;
 And when disease obstructs the lab'ring breath,
 When the heart sickens and each gale is death;
 E'en then religion shall sustain the just,
 Grace their last moments, nor desert their dust.

Thank-

Thanksgiving for Deliverance, by Sea and Land.

HOW are thy servants blest, O Lord,
 How sure is their defence?
 Eternal wisdom is their guide,
 Their help, Omnipotence!
 In foreign realms and lands remote,
 Supported by thy care,
 Through burning climes I pass unhurt,
 And breath'd a tainted air.
 Thy mercy sweeten'd every soil,
 Made ev'ry region please.
 The hoary Alpine hills it warm'd,
 And smooth'd the Tyrrhene seas.
 Think, O my soul, devoutly think,
 How with affrighted eyes,
 Thou saw'st the wide extended deep,
 In all its horrors rise.
 Confusion dwelt in every face,
 And fear in every heart,
 When wave on waves, and gulf on gulfs
 O'ercame the pilot's art:
 Yet then from all my grief, O Lord,
 Thy mercy set me free,
 Whilst in the confidence of prayer,
 My soul took hold on thee:
 For though, in dreadful whirls we hung,
 High on the broken wave,
 I knew thou wert not slow to hear,
 Nor impotent to save;
 The storm was laid, the winds retir'd,
 Obedient to thy will,
 The sea that rag'd, at thy command
 At thy command was still.

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in midst of dangers, fear and death,
Thy goodness I'll adore;
I'll praise thee for thy mercies past,
And humbly hope for more.
My life, if thou preserve my life,
Thy sacrifice shall be:
And death, if death must be my doom,
Shall join my soul to thee!

F A B L E. *The* SHEPHERD *and* the
PHILOSOPHER.

REMOTE from cities liv'd a swain,
Unvex'd with all the cares of gain,
His head was silver'd o'er with age,
And long experience made him sage;
In summer's heat and winter's cold
He fed his flock, and penn'd the fold;
His hours in cheerful labour flew,
Nor envy, nor ambition knew,
His wisdom and his honest fame
Through all the country rais'd his name.
A deep Philosopher whose rules
Of moral life, were drawn from schools,
The Shepherd's homely cottage sought,
And thus explor'd his reach of thought,
Whence is thy learning? hath thy toil
O'er books consum'd the midnight oil?
Hast thou old Greece and Rome survey'd,
And the vast sense of Plato weigh'd?
Hast thou through many cities stray'd
Their customs, laws, and manners weigh'd?
The Shepherd modestly reply'd,
I ne'er the paths of learning try'd,

Nor have I roam'd in foreign parts
 To read mankind their laws and arts ;
 For man is practis'd in disguise,
 He cheats the most discerning eyes :
 Who by that search shall wiser grow,
 When we ourselves can never know
 The little knowledge I have gain'd,
 Was all from simple nature drain'd,
 Hence my life's maxims took their rise,
 Hence grew my settled hate to vice.
 The daily labours of the bee
 Awake my soul to industry.
 Who can observe the careful ant
 And not provide for future want ?
 My dog, the truest of his kind,
 With gratitude inflames my mind ;
 I mark his true and faithful way,
 And in my service, copy I lay.
 In constancy and nuptial love,
 I learn my duty from the dove.
 The hen who from the chilly air,
 With pious wing protects her care,
 And ev'ry fowl that flies at large,
 Instructs me in a parent's charge.
 My tongue within my lips I rein,
 For, who talks much must talk in vain.
 We from the wordy torrent fly :
 Who listens to the chattering pie,
 Do not we just abhorrence find
 Against the toad and serpent kind ?
 But envy, calumny, and spite,
 Bear stronger venom in their bite.
 Thus every object of creation
 Can furnish hints for contemplation

Thy fame is just, the Sage replies;
 Thy virtue proves thee truly wise.
 For he who studies nature's laws,
 From certain truth his maxims draws;
 And those, without our schools, suffice
 To make men moral, good, and wise

MUTUAL BENEVOLENCE.

A moral Tale.

MY artless tale is wrote to prove,
 That nature's law is mutual love;
 That those in Gratitude who fail,
 Are worse than beasts as proves my tale.

Androcles from his master fled,
 Tir'd with the servile life he led;
 And wand'ring o'er the Lybian soil,
 Opprest with hunger, heat, and toil,
 Espy'd a cave, by nature made,
 In which he sought the cooling shade.
 But here not long he pensive sate,
 Lamenting his unhappy fate,
 Before he rais'd his eyes, and saw
 A lion stretch his wounded paw,
 Whose piercing groans display'd his grief,
 And ask'd, or seem'd to ask relief.
 Strait mov'd with pity and surprise,
 To give relief, *Androcles* tries;
 His foot explor'd, a thorn he found,
 Then gently drew it from the wound,
 His trembling fingers next essay
 To wipe the clotted blood away.
 This done the raging torture ceas'd,
 And ease reviv'd the joyful beast.

Kind nature heals the wound again,
 Again the lion hunts the plain,
 And grateful to his surgeon bears
 The plunder of his sylvan wars.
 Whate'er he catches in the wood,
 He kindly brings his friend for food.
 Perhaps a buck for dinner came,
 A kid for supper, or a lamb,
 And more surprizing to relate,
 The man and beast together eat.
 'Tis true he liv'd, but liv'd in fear;
 For who this savage life could bear?
 He fancy'd there might come a day,
 When lions could not find their prey;
 And then the dire voracious beast
 Would on his mangled carcase feast,
 Which made him seek his native home,
 And once again revisit Rome,
 The dangers of the dreary waste,
 The tracts of burning sands, he past,
 The muse had better leave unsung,
 For these would make my tale too long.
 Behold him then at Rome once more,
 In greater perils than before;
 Condemn'd, by savage beasts to die,
 And meet the fate he strove to fly,
 And now he trembling walks the stage,
 To glut the hungry lion's rage:
 The hungry lion rushing came,
 By chance, or destiny, the same
Androcles found on *Lybia's* plain,
 And kindly eas'd his racking pain.
 Tremendous roar'd the grimly beast,
 His anger instant death confess;

But

But when his glaring opricks knew
 His host, his friend, physician too,
 Disarm'd of rage, he fawning strove
 To shew his gratitude and love;
 He lick'd his hand, his neck embrac'd
 And murmur'd thanks for favours past
 Can savage beasts be grateful then?
 Read *this* and blush, ungrateful man.

Some REFLECTIONS on SOLITUDE:
in Blank Verse.

CAN my heart a will more ardent pour
 To heav'n, than pensive in these glades alone
 To drop each thought of earth—my soul untaught
 To muse on any scene beneath the sky;
 To learn that sacred science, only taught
 In wisdom's school *Myself to search and know*
 Here undisturb'd and free, the soul at ease,
 May rally all her dissipated powers.
 Virtue, long exil'd from the soul, regain
 Her native energy—this solemn hour
 Heav'n gives the mind to blot out all her stains
 The fell contagion, which example spreads
 Where e'er it breathes its poison; in this calm
 Retirement, let me strive to crush the foe,
 The rebel in my heart; tho' not to gain
 A crown, a conquest priz'd beyond a crown;
A victory o'er myself—Throng then, ye poor
 Ambitious slaves, the levees of the great,
 To awful grandeur bend the trembling knee;
 To solitude my visits shall be paid,
 Each solemn eve, which warms the raptur'd soul
 With extasies more sweet than the gay scenes
 The buskin'd theatre presents to view,
 Than all the pageant honours which a throne,
 The gaudy titles which a crown bestow

Call I this solitude? am I alone?

Ah check the impious thought! tho' sever'd far
From the world's eye, and earth's tumultuous joys.
Tread I alone this cool sequester'd shade?
Millions of flaming spirits walk their round
Unseen, both when we sleep, and when we wake!
Perhaps this hour patrolling thro' the gloom
They watch my nightly walk—and join their voice
With mine, to sing the great Creator's praise!
Their golden wings perhaps they now expand,
To shield me from the terrors of the shade,
From the blue pestilence that flies by day,
Or the keen shaft by night that wings its speed;
These heavenly guards, who joy in human joy,
The convert hail, by penitence redeem'd
From death to life, and with a pious care
Support the good man's steps; to this recess
May follow us, unmark'd, may be our guides
Each solitary moment, while we muse
Observ'd by none, but heav'n's all piercing eye.
What solemn thoughts do these dark scenes inspire—
What reverential awe subdues the soul,
And wakes it into wonder, while it views
Itself the care of GOD; by night by day;
Heaven's flaming ministers, the guard of man:
Say, can the soul, which hovers o'er the tomb,
Each dreadful moment choose a part more wise,
Than, stealing from the giddy crowd each eve,
From the gay round of folly, to reflect
On life's short date, its nearness to the grave.
How soon eternity begins, how vast
The debt she has to cancel, e'er her peace
Is sign'd in heav'n, which mercy scarce can sign;
Be aw'd my heart! to these still cool abodes,
Bring nought but chaste affections, pure desires,
Pride humbled, every ruffling passion calm'd.
Let fancy paint, and image to the mind
No vain or loose ideas, to estrange
The soul from virtue—*breathe no wish, my soul,*
But what an angel, or my God may hear. Nec. Farv.

Necessary Directions concerning ORTHOGRAPHY or SPELLING, POINTING, and

The use of CAPITALS.

ORTHOGRAPHY treats of the various sounds of the letters, and their different joinings in the production of syllables, in order to form words &c.

Letters are divided into vowels and consonants. A vowel is a letter which gives a full and perfect sound of itself, and without which there can be no syllable.

There are six vowels, viz. *a, e, i, o, u* and *y*, when it follows a consonant, or ends a syllable.

A consonant is a letter that cannot be sounded without a vowel; as *b* without *e*, &c. Therefore all letters except the vowels, are consonants.

A Diphthong is the meeting of two vowels in one syllable.

Spelling is the taking words asunder, into convenient parts, or syllables, in order to shew their true pronunciation and original formation.

A Syllable consists of one or more vowels, or of one or more vowels joined to one or more consonants, so as to make a complete sound. Therefore, as many vowels as are distinctly sounded,

in any word, so many syllables are found in that word; which division of words into syllables, may be reduced to the following rules.

I. When a single consonant comes between two vowels, it must, in spelling, be joined generally to the latter, especially in words of two syllables; as in *pa-per*, *ce-le-ri-ty*, &c. except *x* and *w*, which are always joined to the former, as in *ex-empt*, *New-ark*, &c.

II. When two consonants of the same kind, come together in the middle of a word, they must always be parted; as in *din-ner*, *sup-per*, &c.

III. When two or three consonants come together in the middle of a word, if they are such as can begin a word, they go together with the latter syllable otherwise they must be parted: Or they may be divided in such manner as may best agree with their most easy and distinct sounds in pronunciation; as, *re-store*, *be-speak*, *fa-b-ric*, *de-throne*; and in all such kind of words, the middle consonants sound with, and are therefore best joined to the latter syllable: But in *mas-ter*, *whis-per*, *sis-ter*, *pub-list*, the same consonants are better parted, being naturally pronounced in that manner.

IV. When two vowels come together, and are both fully and distinctly sounded, they make two syllables; and must therefore be parted; as in *cre-ate*, *ritu-al*, *re-enter*, *ru-n No-ah*, &c.

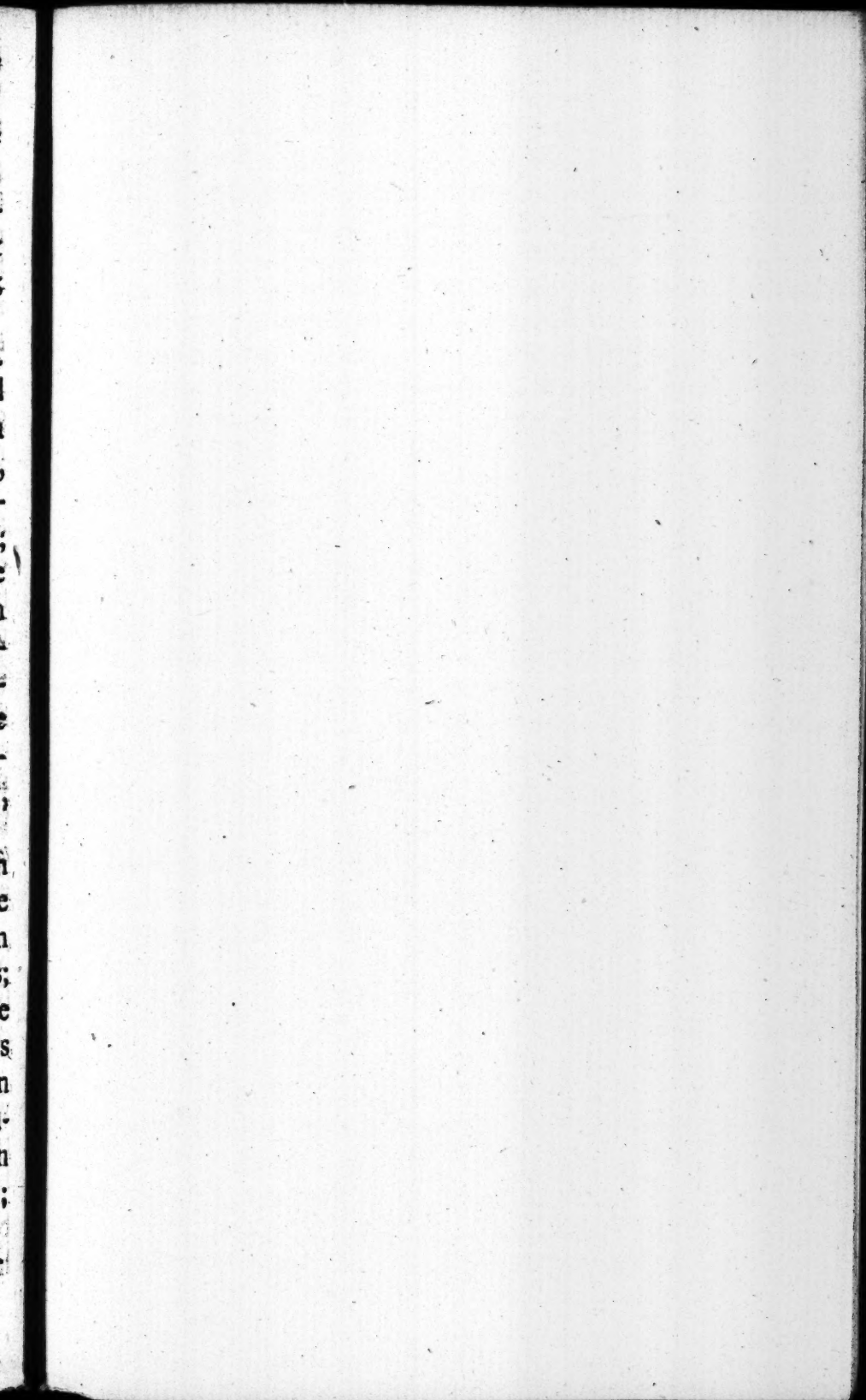
V. With respect to derivative and compound words, it is necessary first to note, That a primitive or simple word, is such as cannot be derived from any other word in the same language; as the words *man*, *good*, *kind*, &c. A Derivative is a Primitive word, with the addition of a syllable, as

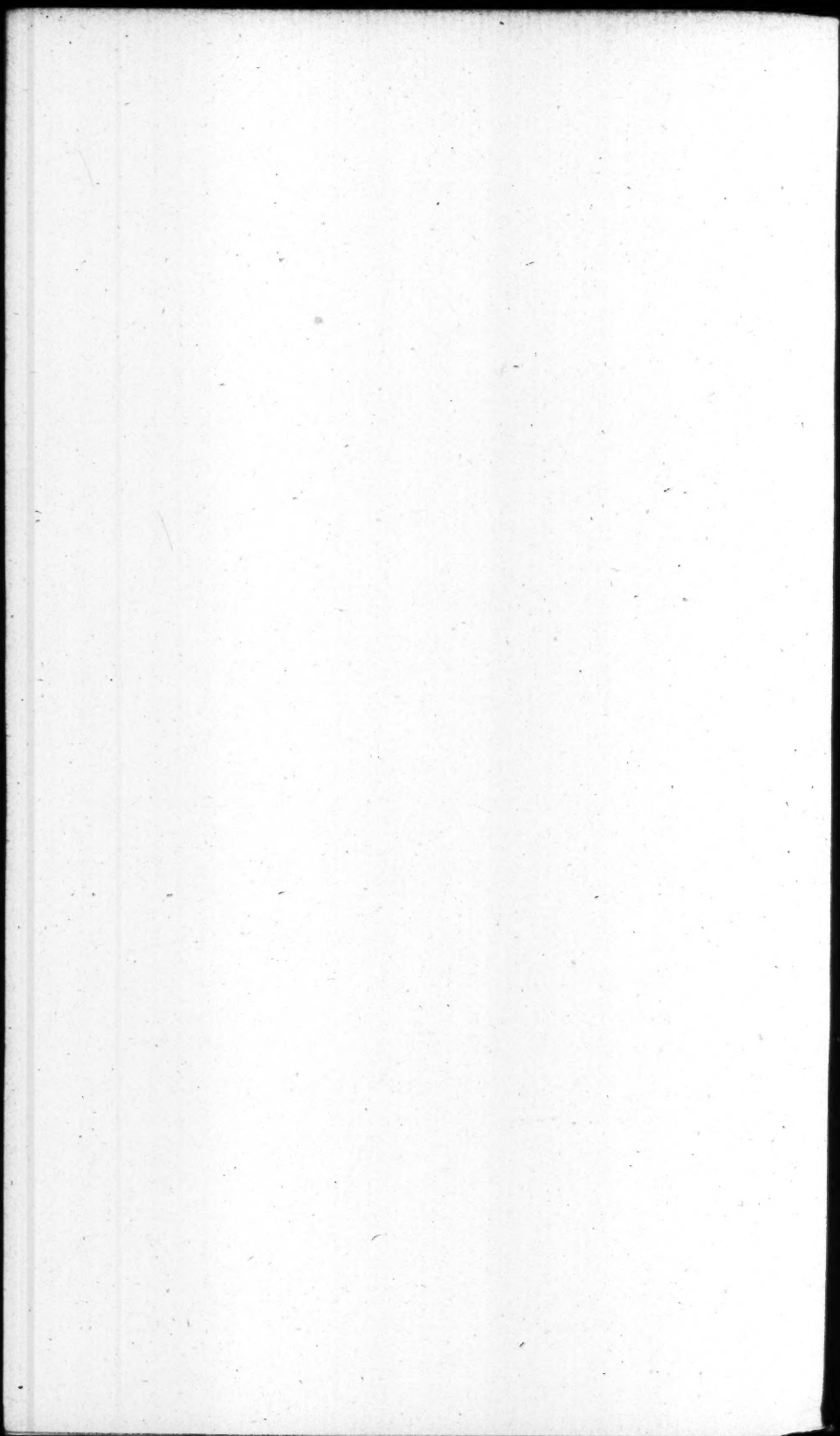
ly, added to the primitive word *man*, forms *man-ly*; so from the primitive, *good*, by adding *ness*, comes the derivative word *goodness*; and by adding the syllable *y*, to the primitive word *honest*, is formed the derivative word *honesty*. In spelling of derivative words, the primitive words should be kept separated; thus, *tempt*, *tempt-ed*; *form*, *form-ed*; *covet*, *covet-ous*; *second*, *second-y*, &c.

To this rule there are several exceptions, *viz.* When the primitive word ends with a vowel; and the syllable which is added, begins also with a vowel, then the first vowel is dropped; as *love*, *love-ing*; *trifle*, *trifling*, &c. But *e* is not dropped after *c* and *g*, nor before the termination *able*; as *peace*, *peace-able*; *change*, *changeable*; but if the additional syllable begins with a consonant, then the vowel in the primitive word is always retained; as *love*, *love-ly*; *like*, *like-ness*. When the primitive word ends in *y*, it is changed into *i*, in the derivative word; as, *duty*, *duti-ful*; *crafty*, *crafti-ness*, &c. but *y* is retained before the syllable *ing*, as *testify-ing*, &c.

When a word of one or more syllables ends with a single consonant, and no diphthong goes before it, and the accent lies on the last syllable, then that consonant is always doubled in the derivatives; as *pen*, *pen-ned*; *stir*, *stir-red*, &c. but when the accent is on the first syllable, the consonant is not doubled; as, *pro-fit-ed*, *ban-ter-ing* &c. When words ending in *e* final, take any of these terminations, *e* final is lost even in writing, and then the consonant should be put to the termination; as, *write*, *wri-ter*; *wri-ting*.

It is further to be observed, that the letter





annexed, in the fifth commandment, to the duty of honouring your parents.

Treat your Brothers and Sisters with affection and good manners; and in like manner, behave to the meanest servant with kindness; using the word *please*, &c. where proper; that your good example may induce them so to behave to you: Join not in their idle talk or jesting; but choose the company of persons, whose conversation is most improving in the best things.

Be not forward to sit down at table before your elders; when seated be not eager to fall to your victuals, like the brute beast; but first make a solemn pause, endeavouring to retire in your minds, in thankfulness to the supreme giver of them. Don't offer to carve, or ask for yourselves, but wait till you are served; find no fault with your food, but having eaten moderately, rise from table, without noise, unless desired to stay.

At places of Worship, Observe to be present at the times appointed, entering the place soberly, so as not to disturb the meditations of those that are met. Sit in a decent composure of body and mind, putting up your petitions to your heavenly Father, with an humble reverent disposition, requesting to be enabled to offer him spiritual and acceptable worship. When worship is over, rise not up in a hurry, nor be impatient to be gone, but respectfully pass along without pressing, and return decently home.

F I N I S.

Samplar Letters.

a b c d e f g h i j k l m n o p q r s t u v w x y z

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

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10 11 12 13 14 15 16 17 18 19

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